

THE CATHOLIC EDUCATOR

JOURNAL OF RELIGIOUS INSTRUCTION



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Sister Noel Marie who is a member of the faculty of the College of St. Rose received her M.A. in mathematics from Catholic University of America. In addition to a previous contribution to THE CATHOLIC EDUCATOR, she has contributed to various periodicals and she is editor of a book of algebra.

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Sister M. Josephine

Sister M. Josephine of St. Francis College, Fort Wayne, Indiana, supplies an article to honor Mary's month.

Sister Mary Clara

Sister Mary Clara starts a new series, in this issue, of stories of the saints for retelling to younger children and kindergarteners.

Rev. Bernard J. Butcher

Father Butcher, who as an Army chaplain (1942-46) took part in the invasion of North Africa in 1942, received his training at St. Thomas Seminary, Bloomfield, N. J., St. Bernard's Seminary, Rochester, N. Y., and St. Willibald's Seminary, Eichstaett, Bavaria. He studied at Catholic University of America in the summer of 1947. At present, he is pastor and principal at St. Mary's, Meriden, Conn., where he teaches Latin.

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THE CATHOLIC EDUCATOR

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Brothers for Christ

THERE is a dreadful lack of lay Brothers in the United States. The mission areas of the Catholic world are crying for Brothers. Teaching Brothers are sorely needed in the future expansion of high schools for boys in the United States. In this great country today there are only seven thousand Brothers compared to one hundred forty thousand Sisters and forty-one thousand priests.

We may think first of the shortage of religious teachers in our schools, a shortage that will become more acute each year with the rapidly increasing child population of school age. The Occupational Outlook Summary of the United States Department of Labor (January 22, 1950) declares: "America's colleges will have to train four times as many grade school teachers as were trained last year to meet the peak need for new teachers in 1953-54, when a tremendously increased flock of children will crowd the schools." It is equally true that our religious teaching orders of men and women will have to prepare a much larger number of teaching Brothers and Sisters, if we are to keep pace with the increase of Catholic school children that will happily stand, September after September, before our school doors demanding entrance. There is a place for the secular teacher in our schools, but we can not envisage the day when the secular teachers will outnumber the religious teachers in Catholic schools, elementary or secondary.

Priests in mission countries plead for more Brothers to fill the places that are open to them in the great work of winning the world to Christ. Father Charles Kelty, S.V.D., stated the case eloquently in an article contributed recently to *The Priest*. This article has been reproduced as a pamphlet, "The Missions Need Brothers," for distribution among the vocational directors of Catholic schools. The author makes it clear that our attitude toward the brotherhood must change if we wish God's work to prosper and grow as it should both in the States and in the missions. In the life of the Brothers we have something unknown, unesteemed, and not understood. Good Catholic visitors to institutions where the Brothers do much of the essential work find the question of the Brothers and the work to which they have dedicated their lives a most interesting but a most baffling problem. "They don't receive Holy Orders and they don't say Mass?" This is the question on the lips of casual visitors who cannot fathom this complete renouncing of the world and its struggle for place and position, for preferment and prestige. They admire the sacrifice that the Brothers make, but there remains a suspicion that

only those who failed to achieve something worthy of the notice of their fellow men or who were disappointed in love could possibly entertain the thought of living this hidden, secluded life unaffected by the turmoil round about them in the marts of men. Disappointment and frustration led the candidate to choose this form of life as an escape, did it not?

These observers miss completely the heart of the religious life. The Brothers are even suspected of deliberately choosing an easy mode of life in becoming permanent residents at a kind of exclusive country-club for hopeless bachelors. When the other-worldly aspect of the life is explained to these visitors, they bow in admiration of this capacity for sacrifice of individual freedom, of family life, of worldly goods, and of one's own will. But they leave the scene with no thought of commending this form of life to eligible boys and young men.

The brotherhood is not restricted to men of meager talents, though there is place for the less gifted. Father Kelty thinks religious communities have made a mistake in advertising such as this: "Wanted. Brothers. No education required," or in urging all who can to become priests and in assuring those who cannot become priests that they can qualify as Brothers. "Men of competence," he writes, "can do and are doing a tremendous service for God in the lay brotherhood, but a hundred times more such men could do a hundred times more for God. In any case, men of mediocre as well as men of superior endowments can accomplish great good for the Church in the sanctification of manual work, the crafts, the trades, the professions, by consecrating them to God in the holy vows. Their work alone would be of inestimable value; their sacrificial work even more beyond measure for the spiritual good of men, if only by virtue of good example."

The late Bishop Griffin once wrote that we do not suffer from a dearth of vocations but from a dearth of vocational directors. Perhaps the iniquitous "attraction" theory of vocations, now condemned, has repelled many candidates. Every parent, every teacher, every director of young boys should make his charges aware that a religious vocation is, as Father Kelty writes, "no more than the grace accompanying the official acceptance by proper authority of a young man wishing to devote himself to the service of God in some institute."

The boys of America are capable of high idealism and great sacrifice. Once aware of the need of their service in the cause of Christ, they will under proper direction come forward and offer themselves.

On the Lord's Side

THE note which needs to be sounded most in America today is the one that emphasizes the importance of religious instruction in the home. The Catholic Church by nature of the commission she received from Jesus Christ, her Founder, struggles always to maintain the dignity, sacredness, and integrity of the home. The parent is the first teacher of the child, and sad experience has taught that the work of any delegated or supplementary agency in the field of education is vain if the parent neglects his primary and essential part in the Christian formation of the child. The Hierarchy of the United States in its statement of November, 1949, has given us a clear expression on the rôle of the family in promoting the strength of the State and the Church. "The state," declared the Bishops, "measures its true strength by the stability of family life among its citizenry. For the family is the social cell. It is the family that produces the citizen. No nation can be greater than its families. . . . At its best the school is only a strong aid to the home. . . . Virtue is best developed in a good home where God is held in reverence. And virtue is the basis of good citizenship. . . . No less important is the role of the family for the Church. . . . History proves that it is God's will and providence that the Church should depend for her continuity and growth, as well as for the devotion of the faithful, upon Christian family life."

It is the function and the right of the Church to guide and to guard parents in the exercise of their primary right in the education of the child. The Church calls upon bishops, priests, teachers, sponsors, and all who have in any way the care of souls, to assist the parents in forming the child unto the ideal of Jesus Christ. Christian education must be a life-long process, extending from early childhood to tottering old age. The history of catechetical legislation in the Church proves that the Church has been ever cognizant of her mission to teach all nations, to make disciples of all nations, "They (all having the care of souls) shall nourish the people committed to their care with wholesome words which are in keeping with their own and the peoples' capacity, by teaching them those things that must be known by all in order to be saved, and by pointing out to them with brevity and in plain language the vices they must avoid and the virtues they must cultivate in order that they may escape eternal punishment and obtain the glory of heaven." These clear words are given to us by the Council of Trent. The decrees of the Council of Trent together with the Encyclical *Etsi minime* of Benedict of XIV and the Encyclical *Acerbo nimis* of Pius X form the basis for the present catechetical legislation in the code of canon law. In these sources we find it stated that

1. The obligation to teach religion to the people

belongs first to the bishops, who are to discharge this duty through the pastors.

2. The bishop should invite others if necessary to carry out the work of Christian instruction: rectors of non-parochial churches, heads of teaching institutions operated by religious of both sexes, clerics and seminarians. This is a new provision in the universal law of the Church.

3. Members of catechetical organizations, including the Confraternity of Christian Doctrine, and men and women of the laity are to assist in the work of religious formation.

4. Parents have a grave obligation to supervise the religious education of their children.

Writing in *The Homiletic and Pastoral Review* (March, 1950), Thomas S. Hansberry gives a splendid picture of the part that trained lay teachers of religion can and must take in the Christian training of children in America today. The enormous increase of children of grade school age forces us to realize that our facilities are either inadequate or soon will be. Our teaching nuns are willing to shoulder the burden of instructing children, but in a great many instances they are short-handed or overburdened with the classes assigned to them in parish schools and it is physically impossible for them to take over the added task of giving religious instruction to the Catholic grade school children who are enrolled in the public schools of the nation. The vision of American bishops has prompted them to establish institutes for the training of lay teachers in religion. In one archdiocese 2,000 qualified lay teachers are available to conduct religion classes. A Western diocese, which has only five Catholic schools, relies on 270 lay teachers working with the few priests and nuns to instruct the young. In an increasing number of dioceses practically all of the Catholic pupils in public schools attend school year religion classes and/or religious vacation schools.

To avoid haphazard inauguration of teacher training institutes in the diocese, Hansberry suggests that they be organized under the direction of the ordinary and through the diocesan Confraternity office. This procedure will establish definite standards, offer a uniform course, and grant official certification to those who complete the course successfully. Experience proves that institutes thus organized achieve a large measure of success. He notes also that some dioceses have made great progress in preparing students of Catholic high schools and colleges for this work. The procedure results in a continual supply of potential teachers of religion with high idealism and a certain measure of preparation for the work.

The author calls our attention to the practice in
(Continued on page 465)

National Federation of *CATHOLIC COLLEGE STUDENTS*

By SISTER NOEL MARIE, C.S.J.

College of St. Rose, Albany, New York

COLLEGE authorities, despite their absorption in academic matters, must be ever alert to the extra-curricular activities of their students. In their role of judicious guiding, now more than ever, they must emphasize the positive character of these activities while remaining vigilant over their negative aspects.

Student organizations have had a mushroom-like growth since the war. This is not surprising; neither will the short life of some of these associations cause more than a mild interest. All college administrators are watchful, however, lest subversive elements dominate student groups. The withdrawal of the National Student Organization (now known as the National Student Association) from the International Student Organization showed that students, too, are vigilant against and adverse to anti-democratic ideals.

When considering the positive character of student activities, Catholic college educators are fortunate in that the National Federation of Catholic College Students, now in its thirteenth year, is proving a strong, powerful implement in forming articulate Catholic leaders. The NFCCS is still young. Its formative years are not completed, but those interested in its growth can feel that the coming years will strengthen the Federation and will bring it nearer to the ideal visualized by its founders.

FOUNDATION AND EARLY HISTORY

Why was the NFCCS founded? By whom? What has it accomplished?

The answers to these questions are still rather vague in the minds of many, educators and students alike. Perhaps a bird's-eye view of the history of the Federation will serve to clarify somewhat the progress of the organization.

In the summer of 1937, Miss Winifred Byles of Manhattanville College went to Paris for the annual congress

of *Pax Romana*, the international Catholic student movement. She there came to feel that American Catholic students should form a federation to participate in international student affairs. *Pax Romana*, at that time, voted that the next congress, two years later, should be held in the United States. This meant that some group should be established to act as host. On December 12, 1937, ten Catholic colleges from the New York area joined to form the National Federation of Catholic College Students, and elected Miss Byles its first president. Cardinal Hayes appointed Father McSorley, C.S.P., as first chaplain of the Federation; and Saint Peter's College, in Jersey City, prepared its first constitution. By September 1939, when the *Pax Romana* congress was being held in New York and Washington, the organization had spread to Philadelphia and the Baltimore-Washington regions. In November 1939, the NFCCS was recognized as the official representative of the national Catholic students when the Bishops' administrative board made it a constituent part of the youth department of the National Catholic Welfare Conference.

The Federation grew encouragingly during the next two years and then, of necessity, marked time during the war years. At present, it is expanding; it is winning the confidence of the hierarchy, educators, and students; it is looking forward confidently to years of worthwhile activity.

This is a brief history of the formation of the NFCCS. Its purposes are set forth in its constitution:

This Federation shall have as its purposes:

1. To acquaint Catholic college students with their responsibility to the student community and to the post-college community;
2. To contribute to Catholic lay leadership by providing an opportunity and outlet for that leadership among Catholic college students;
3. To promote solidarity and unity among the student bodies of American Catholic colleges and universities;
4. To represent its members in national and international affairs;

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Are Catholic Educators Doing *THE RIGHT THING* *BY OUR CHILDREN?*

By DR. ALPHONSO J. ORRICO

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OCCASIONALLY there appears in Catholic literature an article such as that of Adam M. Drayer, "Sending Your Son to a Catholic College?"¹ These articles lament the effect secular education has had on Catholic students who are attending non-Catholic colleges, and call upon parents to ensure the attendance of their children at Catholic institutions of higher learning. I can no longer constrain myself to remain silent after reading a number of these articles, and must cry out against those Catholic educators who are at least indirectly responsible for many Catholics not attending Catholic colleges and for many of them losing that faith which is so important to their mental well-being.

Very often I have coming to me for psychological counseling and psychotherapy non-Catholics who have been exposed to the type of philosophy that gives man no valid reason for his existence. Generally these cases respond readily to the treatment required to reorder the lives that have been rendered chaotic by fallacious teachings. On the other hand, Catholics who have been exposed to the same philosophy and have become mentally confused because of it offer cases that are more resistant to treatment. I wondered why this was so until I decided to study more carefully the educational histories of some of these cases.

CASE HISTORY OF A STUDENT

Let us consider the history of one such student: Born of very devout parents who planned a Catholic education

¹*The Catholic Digest*, May 1948.

for him, he was destined for academic training that would fit in with the type of Christian upbringing his parents had provided with no possibility of mental conflict arising. When he was ready for it, his parents enrolled him in the parochial school of their parish church where he had no difficulty reaching the eighth grade with marks that were no better than average. His health was poor and his memory and power of concentration below normal, but he was quite ambitious and succeeded in making the grade despite the high standards set by the good Sisters who made every sacrifice to cram facts of all kinds into the young minds of their charges. Frank, as we shall call the subject of our discussion, was alert enough to find out that he was learning in the sixth grade what his friends who were attending the public schools were learning in the eighth grade. Only individuals of better than average intelligence could absorb this material without difficulty. Frank's I. Q. was 108.

After graduation, Frank, together with other members of his class, applied for admission to a Catholic high school. The principal of the school examined his grades from elementary school and shook her head. She doubted very much that an average student could make the grade in her school. She had standards to maintain and could not take the risk. Frank pleaded in a way that caused the Sister to yield, and she decided to let him try. But alas, her prediction became fact. After a term of study, he wasn't able to conjugate defective verbs in Latin or solve for two unknowns in algebra, topics that are taught in third or fourth year in public schools. The standards of the school had to be upheld, and Frank was dismissed. The damage done to his character was almost irreparable.

Frank was not old enough to drop his education here. He was discouraged enough to do just that. He consid-

ered himself inferior to his fellows and worthless. He would seek employment doing menial labor, something which befitted his ability or his lack of it. But the law "saved" Frank; it decreed that he must continue his education.

STUDENT SUCCEEDS IN PUBLIC HIGH

With a heavy heart he registered at the public high school. He made little effort because he was quite certain in his own mind that he would not succeed. His highest grade at the parochial high school was 62, which he knew he justly deserved; he had flunked out in disgrace. Forced to attend school against his will, he became something of a disciplinary problem. He struggled to the end of the first marking period and was amazed to find on his report card an 84 in Latin and an 81 in algebra, formerly his poorest subjects. His training at the Catholic high school enabled him to obtain high marks in public school because he had progressed much farther there than had his present class. Then, too, the slower pace of the public school was more adaptable to his intellectual ability, and he was able to profit more from the instruction.

A great change took place in Frank. His conduct improved, he applied himself more, he studied. He had regained the confidence he had lost and was happy. His grades soared up to the 90's. He was in the highest one-third of his class in rank when he was ready for college. Naturally, he was accepted by the best Catholic college in the east when his high school record was evaluated by the committee on admissions. He would major in philosophy, then take up journalism and spread Catholic truth throughout the world.

DROPPED AGAIN BY CATHOLIC SCHOOL

It was a long way Frank had to fall when mid-term at college came. The letter from the prefect of studies to his parents could not have damaged his morale more than if he had been declared a hopeless imbecile by the world's most eminent psychiatrist. "We regret to inform you," it read, "that the lack of scholastic aptitude on the part of your son makes it necessary for us to drop him as a student from this institution." He pleaded with the dean to give him another opportunity to demonstrate his ability. The dean was firm. He sought the advice of his instructors. They ignored him. He just was not college material and should not be wasting his family's money or the efforts of these learned gentlemen. In fairness to the clergy, it must be stated here that the obstinate

members of the faculty were haughty lay-teachers who felt that it was far below their station in life to instruct any but the brightest of individuals, not realizing that it requires great pedagogical skill to educate the inferior student.

This time Frank didn't give up so easily. Once before he had thought himself a failure and succeeded in spite of what his Catholic teachers had thought of him. He would apply for admission to a non-Catholic school. He would learn from previous experience and study intensely at the outset to make an outstanding record. Needless to say, he entered a non-Catholic college with hard feelings towards Catholic colleges and Catholic educators which so conditioned him that he was receptive to all that the irreligious professors had to say about the Catholic church: how it robbed its people of all initiative, how it cornered the wealth of the world and enslaved its members, how it hindered the progress of science and civilization, how it forced its adherents to accept dogma based on false premises and bow to the greatest tyrannical monarchist of all times, the Pope. Frank accepted every bit of hatred-laden teaching that was presented to him by his anti-Catholic professors. His dislike for the Church made him see logic in the arguments of these men who were bent on destroying the Church because of the great influence it exerted on the faithful whom they wished to win to other causes. It did not matter that the student lacked ability in algebra, language, and science just so long as he saw the light and unshackled himself from those forces that were hindering his progress. Here, too, Frank found the slower pace of the secular college more suited to his intellectual power. In the first year, he made the dean's list and eventually received his degree with high honors.

YOUTH CONFUSED

When Frank called to see me, he was confused. His former world was lost to him. In college, he was determined to use the materialistic philosophy he had learned there to enlighten the world, to help free it from the shackles imposed by religion, to show it the way to that free thought that would lead to that progress characterized by such movements as euthenasia, birth control, and easy divorce. Now that he was out in the world, he could not bring himself to carry out his purpose. He did not feel free; he felt himself imprisoned by a meaningless philosophy which confined him to the limited space of a small world with no horizons to transcend.

Where was all this freedom of thought to lead him? To find the truth? But did he not have the truth once before, and had he not lost it? Was he to find it again? Frank felt as though he belonged to no one. He felt as though the Church did not want him because he was not

bright. The college from which he graduated taught him to hate the very philosophy which he needed for happiness. In its place the secular college gave him a philosophy that left him with no hope to which to cling, no goal to seek, and that rendered life meaningless.

True, he thought, other members of his class who had once been Catholics fared better than he because they had found uses for their materialistic philosophy in spreading the teachings of communism and socialism. Others were to go into teaching because they felt it their duty to save the world from the evil influence of Catholicism by handing their materialistic philosophy on to others. Still others would get into legislative or judicial bodies and pass bills or make decisions against bus transportation for Catholic school children, or released periods for religious instruction in public schools, or else write so-called "revealing" articles like those appearing in magazines like *The Nation*, just because the hatred that had been built up in them against the Church had warped their judgment and good taste, and they felt that the awful monster Catholicism that once threatened their free-thinking minds must be destroyed. Of course, behind all this was the desire to spread hatred for the Church that denied them the education that would soothe rather than inflame the mind. It was a vengeful hatred won over to the cause of materialistic philosophy.

Yes, hatred seems to be the keynote of materialistic philosophy — ridicule and hatred, disparagement and hatred—hatred seems to be every other word of the lecturers in philosophy, and other courses for that matter, of many of our non-Catholic colleges.

HOW SAVE OTHERS FROM THE SAME STATE?

Frank may recover from his confusion. I hope that he does. As I indicated before, former Catholics respond more obstinately to therapy because they feel that they have a basis for their hatred and that they must seek revenge by spreading it. That is not the important point right now. The important point is that there will continue to be more Franks and others entirely lost to the Church until Catholic educators remove the underlying reason.

Catholic educators must realize that, in their enthusiasm to keep up with secular education, they have gone beyond it in educational requirements, much to the disadvantage of Catholic education. They must realize what public educators long have realized, that education is no longer the vehicle of selection that it used to be and must be made available to the masses. That is democracy. The purpose of education no longer

is to select leaders but to prepare everyone, regardless of intellectual endowment, to live as a good citizen in the community.

Catholic schools have set such high standards of achievement for their students that they have made Catholic training unavailable to a large number of Catholics. Certainly God did not intend that those less gifted in intelligence should be deprived of the opportunity of living a life based on the principles of Catholic education.

Catholic high schools and colleges are denying admission to and are forcing out a large number of students each semester with the result that these rejected Catholics are obliged to enter secular schools where they are received with open arms. These schools operate under the philosophy that factual knowledge is unimportant. If a pupil cannot learn algebra, teach him arithmetic. If he cannot learn arithmetic, then teach him drawing or carpentry or mat weaving; teach him anything, and teach him little if he cannot master much just so long as he is exposed to the particular philosophy that the school wishes to impart. Education, under this system, must be brought down to the level of the average mind and the below-average mind also.

I do not believe that all Catholics are geniuses, nor do I believe that Catholicism can supply all the leaders of the world. I do believe that Catholicism, through its education, can supply a philosophy of happiness to all the communicants of its churches by admitting Catholics of all levels of intellectual ability to its schools and colleges. I can see no logic in driving them to colleges that will make them enemies of the Church and that will send them out to spread vengeful hatred for the very philosophy for which they themselves feel a very great need. As Catholic education now stands, it is designed for those of superior intellect and not for the average or below-average student who needs Catholic education as much as his more gifted brothers.

Think it over, Catholic educators. Instead of trying to keep up or even ahead of secular schools, try to "keep down" with them. Lower the standards of achievement for your students. They are now very far above those of our public schools. Adopt a slower pace that will give the slower mind an opportunity to learn also. The dull are God's children too. Should they be neglected? If there is not a sufficient number of schools to accommodate all who wish to enter, let us start campaigning to build more. But the claim of lack of school space does not justify dropping average students for whom there was room in the beginning. Remember, it doesn't matter that a student achieve a 90 in algebra or Latin. These subjects are less important to him than exposure to a philosophy of living that will render him a happy, worth-while citizen.

ALL THROUGH MARY

By SISTER M. JOSEPHINE

St. Francis College, 2701 Spring Street, Fort Wayne 8, Indiana

AT ALL TIMES it should be easy to depict in our minds a loving thought of our heavenly mother, the Blessed Virgin Mary. To capture the flame of the glowing love of the saints for the Blessed Mother and to promote her interests is the object of these lines.

ST. CASIMIR LAUDS MARY

It is a labor of love to ponder over any hymn to our dear Lady. Here we select the song of St. Casimir, which was found in his tomb. This rather lengthy song is unique and outstanding for its piety based on sound theological ground. No wonder St. Casimir tells time and again that it is his duty to laud Mary's praises, for she is truly the *Theotokos*, the Mother of God. This is her singular privilege, her unique position which she holds in the economy of man's redemption.

Mother of God! The second person of the Holy Trinity deigned to dwell in her chaste womb for nine months. "Fruitful Virgin!" Before, during, and after, the birth of Jesus, Mary remained the Virgin undefiled, as Mother Church prays in the Litany of Loreto and in the Little Office of the Blessed Virgin Mary. "Behold, a virgin shall conceive a son, but she will remain a virgin forever."

The heavenly Father, before He sent Jesus into this world, looked forward to this singularly beautiful maiden, who was to be the "Immaculate Conception." Ever after Mary began her life, she bore a love for the Blessed Trinity that no other creature has ever equalled or ever will. This love grew from moment to moment, this same love that prompted her to give herself in a special manner to God in the silence of the holy temple. To read and meditate on the psalms, the inspired word of God, was her delight. Docile as she was to divine inspirations, she longed for one thing only: to do the will of God. How do we know?

While she was in her humble home in secluded Nazareth, an angel brought her the joyful message that she was to become the mother of the Incarnate Word of God. Her response? "Behold, the handmaid of the Lord, be it done unto me according to thy word." Nothing dis-

turbed the Virgin who believed the eternal truth, with whom all things are possible. How simply stated, "Be it done unto me." Still, we need not be surprised, for this was her constant attitude toward her creator, to whom she owed all, including her virginity. But that virginity she kept intact, blameless, through the power of the Most High; and well might we dwell on the sublime life with chaste St. Joseph. Although he, being a just man, wished to put her aside, she kept the secret of the King entrusted to her by the angel.

The word *fruitful* usually is applied in this sense that Mary bore and brought forth Jesus Incarnate. May we not likewise think that she would like to bring forth Christ in us? "Through Him and in Him and with Him is to Thee, almighty Father, in the union of the Holy Ghost all honor and glory." Our dear Mother Mary has gone through sufferings with her Son; and, commensurate with her great love, her heart could not have sustained the cruel martyrdom which she endured under the cross, if she had not been specially strengthened by divine grace. Since the life of our souls cost her so much, she has at her disposal the means to restore, or to invigorate and preserve this life. Hence, we may with St. Bernard draw the conclusion that "never was it known, that any one who fled to her protection or sought her intercession, was left unaided."

MARY MEDIATRIX

"The Blessed Mother was the peerless person that brought with her all heavenly favors." In this one line of St. Casimir's song the doctrine of mediatorship of the Blessed Mother is proclaimed. Having been so close in her mortal life to the Blessed Trinity, the fountain of all grace, she still is the one woman who is always pleasing to God. Not only is she for that reason very powerful to distribute freely of the gifts of the Most High, but she is also most willing to ensure our salvation and sanctification; for, her "delights are to be with the children of men." Love is diffusive; it wishes to do good to others, and where the misery is the greater, love seems to pour itself out more abundantly. If we do not willfully place

an obstacle in the way, if we humbly beg our mother to give us the graces we need, we will experience her heavenly favors.

"All the glory of the King's daughter is within." This heavenly queen appeared to St. John as "the woman clothed with the sun." In the natural life the sun gives light, warmth, and strength. Resplendent with the shining virtues of noble womanhood, Mary attracts us to imitation by her example and by her words. She is the woman who was to crush the serpent's head, to lift the curse that lay upon mankind after the fall. The Virgin Mother was imbued with a holy wisdom, with the gift of knowledge, with the fruit of continency. Imparting this gift of the Holy Spirit to her devoted clients, she gave them the power to destroy heresies, especially in the early development of the Church.

Sharing the fruits of the Holy Ghost with men and women who wished to give themselves completely to God, the Blessed Mother caused religious orders and communities to flourish in which their members embraced the lowly life of the holy family of Nazareth. These are the flowers of the Church, to which St. Casimir refers in his hymn, flowers that adorn the Church in every land and clime. Do not these religious orders exemplify a special love toward the Virgin who was to be blessed for generations to come? It is both interesting and instructive to read the life of the very early religious, such as St. Melania, who was greatly helped by St. Jerome to lead a life of poverty, chastity, and obedience. It seems that St. Benedict was so overcome with Mary's love for silence and solitude that he added a fourth vow, that of enclosure. These pious souls went so far in the imitation of the Blessed Virgin Mary as to make their humble shelter in the very spot where the Blessed Mother had lived with her Divine Son.

HER FAVORS ARE COPIOUS

With truly powerful eloquence did Mary equip all those who were to defend her most cherished prerogatives in deed and in word. We read in the life of St. Gregory Thaumaturgus that our Lady appeared one night to him in company with St. John the Evangelist, and gave St. Gregory all the instruction he desired. It was a creed which contained in fulness the doctrine of the Trinity. St. Gregory set it in writing, directed all his preaching by it, and handed it down to his successors. Strong in faith, St. Gregory subdued demons; he foretold the future; he moved a rock from its place; he changed a river in its course; he struck down a rising heresy.

St. Dominic is another shining example of lively faith in the power of the Blessed Virgin. She in person gave him the rosary that was to be preached as a means to

ward off the heresy of the Albigensians. The modern crusade for the daily rosary in the family might be easily traced back to the times of St. Dominic. The apparitions of Our Lady at Lourdes and at Fatima show conclusively that her strength is not diminished. In these trying times, the rosary proves a potent weapon against the disruption of the bonds of the family, of nations, small and great, and in particular, against the godless movement of communism. "If my requests are heeded," Our Lady told the seers of Fatima, "Russia will be converted and my Immaculate Heart will triumph."

Mary is the mystical door through which we must find entrance to the heavenly home. Though this is the common interpretation of "janua coeli," still this home is in all truth also every Christian soul, in whom the Blessed Trinity abides ever since the day of holy baptism. If the King of heaven is so near us, will the Queen not be very anxious to guard His cherished dwelling place? For this reason we cannot help loving and praising Her. She removes and repels all that is harmful to the soul, provided we do all Her Son tells us. We may cherish the fond hope that at the hour of death she will be with us with her power. We may look forward joyfully to the never ending union with her and her Son. "After this our exile show unto us the blessed fruit of thy womb, Jesus."

SAMPLING ST. CASIMIR'S HYMN

We append the opening and closing stanzas of a translation of St. Casimir's hymn, a translation based on the original in the *Acta Sanctorum* of the Bollandists:

O my soul, sing Mary's praises, day by day her
worth proclaim;
Solemnly laud her graces, let this be your constant
aim.

Weigh and wonder at her grandeur; Blessed
Mother, fruitful Virgin.

Worship her that she might gain your freedom from
the burden of your sins.

Call on her that not one onslaught on your virtue
prove defeat.

This distinguished noble person shared with men
the gifts divine;

This illustrious queen of heav'n showed forth the
strength of love sublime.

Sing, my soul, the victories of her, the Virgin,
bringing forth the Son.

Recommend me to Christ, your Blessed Son, that
I may not fall,

But may escape the inconstancy of this world. Make
me meek;

Drive off quarrels; curb wantonness; give resistance
in temptation.

Grant steadfastness of character, that the allurements of the world
May not fetter or wear down, for its spirit darkens and hardens
The subdued mind for its own selfish designs.
Let not anger, nor fearful exaltation overcome me;

For they often proved an occasion for disaster.
Intercede for me with God, that I abide in His grace,
Lest the old enemy sow his cockle.
Grant always consolation and protection to those
Who cheerfully worship your feasts and your deeds.
Amen.

Stories of the Saints for Younger Children

By SISTER MARY CLARA

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St. Francis

INTRODUCTION

A SAINT is someone very much like you. He is one whom God has made to know, love, and serve Him in this world and to be happy with Him in heaven.

God does not need us. He is not greater because He made us. He is all perfect and complete in Himself. He cannot increase His greatness, but He can show us His greatness and His goodness just as the sun shows its splendor and its beauty by its reflection in the sky at sunset.

God is like the magnificent sun, and we are tiny rays reflecting His magnificence. Saints are the best reflections because they keep none of the beauties for themselves. They let them all shine back to God.

Plants and animals reflect the glory of God, too; but they do it without knowing it. They do it without even knowing it because they have no souls. We are greater than plants and animals. We have souls. We can know God. We can give glory to God knowingly, or we can steal it from God and keep it for ourselves. We are saints when we choose to be like little sunbeams and reflect little specks of God's greatness knowingly and willingly.

STORY OF ST. FRANCIS

Just as each little sunbeam reflects a different color or shade or tint of the sun so too each saint reflects something different about God. Saint Francis was one of

God's special little sunbeams. He showed us the kindness and gentleness of God. Saint Francis was born many, many years ago in the beautiful city of Assisi in Italy. His father was rich. Francis always had beautiful clothes and plenty of money. He was very kind and thoughtful. Francis always shared whatever he had.

One day as Francis was selling cloth in his father's store a poor beggar came asking for help. Francis told the beggar to wait or come back later when he was not so busy. As soon as he finished waiting on the customer Francis rushed out of the door and down the street after the poor beggar. He gave him money and clothes and told him that he was sorry to have sent him away.

It was then that Francis began thinking of how he was reflecting the goodness of God. Francis made up his mind to give all he had toward serving God as perfectly as possible. He gave away all that he had and became a poor man like the beggar. Francis talked to the people about God. He spoke to the birds and said, "My little brothers and sisters, listen to me. God loves you dearly; He is very good to you. He gives you the beautiful fields and the lovely trees. He gives you water to drink and feathers to keep you warm. Sing His praises, my little brothers and sisters, and thank Him for His goodness to you."

People loved this dear Saint because he was so gentle and loved God so very much. Many other men who saw Saint Francis wanted to be like him. They, too, wanted to be like sunbeams and reflect the glory of God. They joined Saint Francis and did as he did.

Even today there are hundreds and thousands of men who want to do as Saint Francis did. They choose knowingly and willingly to show forth the kindness and gentleness of God the Franciscan way. So you see Saints are very much like you.

A CHALLENGE To Catholic Teachers

By REVEREND BERNARD J. BUTCHER

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THE PERMANENCY of learning through effective teaching is the goal sought after by all good teachers. However, in spite of their best efforts to give pupils "Knowledge that endures," we know that many present day teachers feel that they do not quite accomplish this desired end. This is evidenced by the fact that they seem baffled and hard pressed as they seek an answer to this perplexing question, which so often plagues and haunts them: "Why do my pupils forget so much of what I endeavor to teach them?" Realizing the universal cling to this enigma, and that the condition giving rise to this query does exist, we are both prompted and forced to seek a plausible solution to it.

PRINCIPLES OF TEACHING AND LEARNING

Facts prove that proper instruction exacts a two-direction process: (1) a sharing process, or a process of intercommunication, which calls for the reaction and the interaction of minds; and (2) an explaining process, or a spreading out method. By the first we mean that a teacher must so stimulate the minds of her pupils that they think along the same lines as she. The accomplishment of this will naturally enable her successfully to guide or lead her students to the desired conclusion or end of her instruction. The second demands that the teacher elucidate. This can be best accomplished by using illustrations, relating personal experiences, or putting into play any other means known to her, which are deemed apropos to the particular teaching situation at hand.

Thus far we have enumerated two qualities which effective teaching imposes. We proceed one step further and set forth three cardinal principles necessary to effect the permanency of that which has been taught. These principles, which demand an equal effort on the part of both teacher and pupil, are:

1. There must be a sound foundation and a complete understanding of the attribution of every step taken in acquiring additional knowledge of every subject. This maxim demands that all confusion, doubt, and ambiguity be avoided. Take for example the situation of teaching youngsters to divide, say, 12 by 2. The pupil should be made to understand the reason that the number 6 is placed over the number 2 in the quotient, and not over the number 1. The teacher's explanation may be set forth thus: There are no 2's in 1, so a zero is placed over the 1. But there are 6 two's in 12, so the number 6 must be placed over the number 2. However, because the zero is never denoted in such instances, the zero is merely erased.

2. The lapse of time between the past and the present must never be an isolating factor in the learning process. What is being learned at the present time must be bridged to what has already been learned in the past. The application of this principle requires that pupils constantly piece together and endeavor to tie-in all information they gain, and in particular that they learn to apply past lessons to solve present problems. The importance of this maxim is very often overlooked by pupils. Their sole objective, it seems, is to pass examinations. Hence, they resort to the brutish memorization of abstract facts.

3. The learned theory must be frequently applied in practical experimentation. Reiteration and demonstration serve to impress. Hence, the facts are indelibly imprinted upon the minds of the pupils.

Now it is natural to suppose that after reading and studying the above statements, that there may be those who will be doubtful about the adaptability of these principles. However, it can be emphatically said that the above mentioned maxims can be put into practice, and experience has proved that they do guarantee the accomplishment of the desired results, which obviously are to combat and subdue verbalism effectively and to transform the pupil's once-upon-a-time abstract concepts into concrete experiences. The most effective weapon educators can resort to in order to accomplish all this is the

correct use of the manifold audio-visual aids which may be at their disposal, and in this instance we mean the classroom film.

DEMONSTRATION

Let us take the subject "Immigration" as an example and illustrate two methods of teaching: the textbook and the classroom film. The former method may be carried out in one of two ways, namely, the routine textbook approach and the research textbook approach. The following should serve as an elucidation of both of them.

The Routine Textbook Approach. The textbook ordinarily used in history offers information on the subject of immigration. At this point pause for a few moments and read the pages devoted to this topic in the textbook your pupils study from.

Primarily we have before us simply a presentation of some and only some of the facts pertinent to this subject. Your textbook and the one before me offers a cut and dried proffering of them, the like of which is dull and one which does not enhance stimulation. Now, when something is devoid of a stimulus, we experience a definite degree of frigidity, and facts which are presented in this manner will never crystallize. Hence, they will never become permanent.

A teacher who endeavors to teach solely through the medium of assigning pages for her pupils to read, and in turn expects them to absorb their contents fully, has lost all sight of the fact, that everyone has not been endowed with the same degree of intelligence. Thus, it is only fair to surmise that, as a result of the reading of paragraphs of any textbook, only a small percentage of the students will acquire knowledge of the subject. The majority will stumble about, obtaining a bit here and a bit there, but in general the abstract terminology either does not have much effect on or overtaxes their powers of understanding.

Such a method lacks all semblance of the important principle of intercommunication so much desired of a teacher. Destitute of it, teaching develops into a one track course of action. Psychologically, we must admit that this procedure is wrong. Where there is no motivation, the only reaction gained is nervous tension on the part of the pupils. Hence, instead of the teacher arousing the interest of her pupils, she may be instilling in them a certain amount of fear and this, sorry to say, in some cases may develop in the pupils an inferiority complex.

This latter statement is readily understandable if we put ourselves in the place of the pupils, straining their thinking powers as they endeavor to recall what they have read. Because the teacher has neither helped them nor equipped them with information or ideas, they grope about like people suddenly placed in a dark room. Consequently, if these sterile abstract terms are difficult to

grasp, it follows that they are more difficult to retain, and yet the furtherance of the retention of knowledge is one of the principle objectives a teacher must ever have before her. Therefore, such a method of teaching is not recommended.

THE RESEARCH TEXTBOOK APPROACH

A perusing of various textbooks informs us that America is a land of immigrants; which means that the men and women, who make up its population are either themselves immigrants or descendants of immigrants. These people are they who set up the political, social, and economic structure of the land.

Now a consideration of the time element absorbed by the immigration movement, plus an analysis of a cross section of the hordes of peoples, who made the decision to leave their homeland, and seek a haven in what was to them a foreign country, gives rise to these two questions: "When did this movement begin?" "What prompted them to come to America?" An investigation of these questions results in the following disclosure as to their stages as well as their causes.

1. *Colonial days.* This movement began with the discovery of new lands in America, and ceased about 30 years before the Revolutionary War. During this epoch, the English, Dutch, French and Germans migrated to our shores. They helped to establish the original thirteen colonies.

2. *1820-1880.* This period is characterized by the fact that the immigration came chiefly from Western and Northern Europe. It was primarily composed of Irish, Germans, and people from the Scandinavian countries. These people either settled the farm lands in the West, or remained in the cities of the Northwest to develop their industries and commerce. This movement was checked by the Civil War.

3. *1890-1920.* This particular phase introduces us to peoples from southern and eastern Europe and was made up chiefly of Russians, Poles, Italians, Greeks, Magyars, and Slovaks. These people served to develop our factories and mines. They also brought with them the culture of their native lands and have inculcated it here. They have made valuable contributions to art, music, the theatre, literature, and science. This period is known as the peak of immigration.

It is only natural to seek the causes which brought on this migration fever. We learn that there were three:

1. Religious persecution.
2. Political persecution.
3. Lack of economic opportunity or a chance for family betterment.

In our land these people have found relief from these conditions. Furthermore, the majority of them have

contributed greatly in making America the wonderful country that it is. A goodly number of them have become citizens, and have proved their staunchness and love of their new country by fighting for it and by defending its democratic principles whenever the demand and appeal was made of them.

When we consider the number of peoples who came to our shores during these periods, it is easy to understand that problems arose. In order to cope with these situations, two lines of action were and have since been found necessary:

1. During the administration of Woodrow Wilson a law was passed by which all undesirables were excluded.

2. In the administration of Warren Harding, a further law was enacted which now limits the number of immigrants of any one nationality that may come in annually to three per cent of the total number of that nationality who were living here in 1910.

EVALUATION

A planned lesson, the like of this, which represents many hours of patient and meticulous scrutiny of manifold texts and other literature pertinent to the subject, guarantees a most successful class. The results accomplished here are well worth the effort expended, because these facts, which the teacher has acquired through her research have been set down in chronological order. This enumeration is not solely a factual one, but one which tends to broaden the pupil's vista, because they, with a little imagination, can visualize the constant movement of these peoples as they prepared to embark from their mother countries and to disembark on a land entirely strange to them in language and customs. They learn, too, that this movement has been going on longer than they ever suspected, and how it has affected many

countries. Furthermore, the pupils are given an insight as to who these people were, where they eventually settled, and the occupations they pursued. Finally, they are informed as to the motives which prompted these people to leave their homeland and seek a haven elsewhere.

Undoubtedly, we wonder now: "How and why does this plan adhere to the criteria which have been set up for effective teaching?" After reading it but once, we realize that the teacher has not merely assigned pages for her pupils to read. Rather, her first step was to fill in the gaps which the textbook left empty and void. By doing this she motivated her pupils and impressed upon them the interesting fact that immigration is a great and important saga in American history. They learned that the various migratory periods were not just events which happened without rhyme or reason, but that they played a tremendous part in the formation of this country, its growth, wealth, and prestige as a world power.

As a result of her employing this mode of intercommunication, her pupils have a foundation upon which they themselves can build. She has aroused their curiosity to the extent that they seek information from their parents, relatives, and friends concerning the strides which they have noticed since they arrived here. Thus, for the pupils neither the home study nor the discussion of the subject in the classroom is boring.

Psychologically, this is good. It prompts a lively class discussion. Pupils no longer are required to memorize slavishly, for they have garnered from the teacher as well as from other sources so much supplementary material that it has now become a part of them. All this has been accomplished, because when the teacher taught the subject, she injected life into it and her pupils reacted with a lively interest.

The method which employs the classroom film will be presented in the second part of this article in the June issue.



Christianizing FIRST YEAR LATIN

By SISTER M. JOSEPHITA, C.S.C.

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THE DESIRE of the saintly Pope Pius X, "To restore all things in Christ," seems in our day to have taken fire in the hearts of an ever-increasing number of earnest Catholics. The writer wishes to suggest a few simple ways in which the teacher of high-school Latin can permeate her work more thoroughly with the Christian message. There is no question here of substituting Christian Latin for the traditional classical course, but rather of introducing into the Latin class some of our rich Catholic heritage of Christian Latin, thus helping our pupils to form a more Catholic mentality and to take from their Latin class a deeper understanding of the liturgy. This discussion is limited for the most part to beginning Latin, as there are several excellent supplementary texts for the more advanced classes.¹ We merely suggest here ways in which the Latin teacher can introduce Christian Latin in conjunction with any Latin text.

The question of pronunciation needs answering first. Since the majority of our pupils will have "contact" with Latin in the liturgical services only, and because one of our aims should be to aid our pupils to a more intelligent participation in the liturgy, the use of the Roman pronunciation adopted by the Church seems logical. One often hears the objection that the use of the Roman pronunciation creates a difficulty for students transferring to or from public schools. One wonders why these students should be favored rather than the group who will go from our schools to seminaries and novitiates. Furthermore, experience has convinced the writer that the difficulty of changing from one pronunciation to the other is not too great. Anyone interested in the question will find this book helpful: *The Correct Pronunciation of Latin According to Roman Usage*.²

In introducing Christian Latin one will, of course, begin by saying the prayer before class in Latin. One may begin with the *Sign of the Cross*, then gradually

introduce the *Ave Maria*, *Pater Noster*, and *Gloria Patri*. Short seasonal prayers like the following may be used: "Requiem aeternam dona eis, Domine, et lux perpetua luceat eis"; "Adoramus te, Christe, et benedicimus tibi, quia per sanctam crucem tuam redemisti mundum"; "Gaude et laetare, Virgo Maria, Alleluia! Quia surrexit Dominus vere, Alleluia!" Aspirations suitable to the season can be substituted for or added to the regular class prayer: "Regina Sacratissimi Rosarii, ora pro nobis!" "Cor Jesu Sacratissimi, miserere nobis!" "Sancte Joseph, ora pro nobis!" The Litany of Loreto affords an abundance of material.

INTRODUCING SHORT LATIN PRAYERS

To familiarize the students with some of the Latin of the Mass one can use as prayers before class phrases from the Mass, such as: "Introibo ad altare Dei, ad Deum qui laetificat juventutem meam"; "Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis"; "Sursum corda, habemus ad Dominum"; "Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis." "Agnus Dei, qui tollis peccata mundi, dona nobis pacem"; "Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea"; "Corpus Domini nostris Jesu Christi custodiat animam meam in vitam aeternam"; "Benedicamus Domino, Deo gratias!"

Teacher and class may say the prayer alternately, or two sections of the class may alternate. At Christmas time the Gloria said in entirety is seasonal. Certain parts of the Mass can be memorized: the Gloria, Sanctus, Consecration, *Domine, non sum dignus*. In this memory work the teacher must try to remove the odium of compulsory drudgery by some method of stimulation, as by giving a certain number of points for each prayer memo-

¹*Ecclesiastical Latin* by W. V. Groessel (Bruce, 1931); *Liturgical Latin* by O. J. Kuhnmuensch, S.J. (Loyola, 1939), at present regrettably out of print. The Latin series of H. J. Henle, S.J. (Loyola) admirably incorporates Christian Latin with the classical course.

²Nicola A. Montani (St. Gregory Guild, 1937).

rized, or by giving extra credit for memory work.

In regard to teaching the meaning of some of the Latin phrases used in the liturgy, a paragraph from *Towards Loving the Psalms* by C. C. Martindale, S.J.³ is pertinent.

Here in England it is the custom to sing "Laude Dominum" at the end of Benediction. What does the laity make of it? Very little or nothing, I should suppose. But how easy it would be to teach them what each word means! How easy to turn it into an impassioned missionary prayer! Catholic England and America and Ireland are developing so rapidly their "foreign" missionary enterprise. How much faster would it develop, were every soul that says the "Laude" to mean it really as a missionary prayer! Just as were each person present at Mass to say, and mean, "et cum spiritu tuo," how rapidly would the spiritual life of each priest advance! How could the Lord resist such a convinced and collective and sevenfold (if not nine-fold) prayer.

Weekly the teacher may have on the board a thought-provoking sentence, such as: "Beati mortui qui in Domino moriuntur"; "Beatus vir, qui posuit in Domino spem suam." The Latin edition of the Psalms, *Liber Psalmorum cum Canticis Breviarii Romani*⁴ will furnish a wealth of material.

PRACTICABLE METHOD SUGGESTED

In presenting selections from Christian Latin the following method has proved practicable. After each word has been pronounced by the class, the teacher asks for meanings of words recognized either from previous work in class, or from similarity to a familiar English or Latin word, or from the context. When a sufficient number of meanings have been recognized, the meaning of the entire selection will usually be clear. The teacher can supply meanings where necessary. Finally, the selection will be copied by each pupil in the notebook reserved for this purpose, the English meanings being written under the corresponding Latin words. Thus a vocabulary will be built up painlessly. A list of words met in liturgical Latin is kept in the notebook for reference, as often the meanings of words in liturgical Latin are not found in the classical vocabulary. The spiritual significance of the selection and its place in the liturgy should be indicated. As the class progresses, grammatical constructions which have been studied should be pointed out as they occur in the liturgical selections. Occasionally the teacher can review or test the work covered by reading selections previously studied and having the pupils write a free or a literal translation. Thus training in attaching meaning to the Latin heard in liturgical services will be provided.

³Sheed & Ward, 1940, p89.

⁴Benziger Brothers, Inc., 1945.

Examples from Christian Latin can occasionally be used to illustrate points of grammar. For example, the following exercise can be presented as a review of personal pronouns.

1. Dominus vobiscum.
2. Dominus tecum.
3. Gloria tibi, Domine.
4. Laus tibi, Christe.
5. Benedicat vos Omnipotens Deus, Pater et Filius et Spiritus Sanctus.
6. Ora pro nobis.
7. Orate pro nobis.
8. Ostende nobis, Domine, misericordiam tuam.
9. Agnus Dei, qui tollis peccata mundi, miserere nobis!
10. Gratias agimus tibi propter magnam gloriam tuam.

As the class advances in translation, simplified selections from the liturgy may be given. The Gospels of the Christmas season offer delightful material, while the Passion in simplified form is suitable supplementary reading for Lent. The teacher must, of course, make plain to the class that these are simplified from the New Testament. The brighter pupils find it interesting to suggest other Latin titles.

MATER JESUS

1. Angelus Gabriel ad oppidum Nazareth properabat.
2. Angelus clarus puellae sanctae, Mariae, dixit: "Ave, gratia plena; Dominus tecum; benedicta tu in mulieribus."
3. Maria timuit quod Angelus ita dixit.
4. Angelus tum dixit: "Vocabis puerum Jesum."
5. Dixit: "Erit magnus."
6. Autem dicebat: "Erit Filius Dei."
7. Maria respondit: "Ecce ancilla Domini."

INFANS JESUS

1. Joseph bonus ascendit a Galilaea ad Judaeam.
2. Oppidum David vocatur Bethlehem.
3. Maria sancta cum Joseph erat.
4. In oppido Bethlehem Christus natus est.
5. Erat in praesepio quia non erat locus in diversorio.
6. Viri in agro oves custodiebant.
7. Angelus clarus viris bonis de Filio Dei narravit: "Natus est Salvator, qui est Christus Dominus, in oppido David."
8. Deinde multi Angeli Deum laudabant et cantabant: "Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis."
9. Pastores laeti ad Bethlehem properaverunt.
10. Infantem pulchrum cum Maria viderunt.

TRES REGES

1. Reges ab Oriente ad Jerosolymam properaverunt.
2. Dixit: "Ubi est Rex Judaeorum?"
3. Dixit: "Stellam in Oriente viderunt."
4. Herodes rex iratus est.
5. Reges boni ad Bethlehem properaverunt.
6. Puerum Jesum cum Maria Matre spectaverunt.
7. Munera magna dederunt.
8. Filium Dei magno cum gaudio adoraverunt.

Many of the lessons of the Breviary can be simplified to provide excellent supplementary reading. They appeal to the hero-worshipping instinct of the adolescent. Several examples follow, roughly in ascending order of difficulty. The chief changes made in the original lessons consist in breaking up long sentences into two shorter ones, the omission of some subordinate clauses, and the substitution in some places of more familiar words for liturgical vocabulary. In these selections the teacher must often give considerable help in both vocabulary and syntax.

SANCTUS JACOBUS

Jacobus erat filius Zebedaei et frater Joannis. Cum fratre vocatus est inter primos Apostolos. Reliquit patrem et

naves, et secutus est Dominum. Fratres duo ab Jesu appellati sunt "Tonitruum Filii." Unus fuit ex tribus Apostolis quos Salvator maxime amabat. Post Jesu Christi ascensum in caelum, Jacobus in Judaea et Samaria et in Hispania multos ad Christianam fidem duxit. Deinde Jerosolymam venit, ubi Herodes eum ad mortem condemnavit. Sancte Jacobe, ora pro nobis!

INVENTIO SANCTAE CRUCIS

Helena, Constantini Imperatoris mater, tres cruces in Jerosolyma invenit. Episcopus precans singulis crucibus feminam infirmam tetigit. Tertia Cruce statim sanata est. Ibi Helena aedificavit ecclesiam, in qua unam partem Crucis reliquit; aliam partem Constantino filio dedit, quae Romae deposita est in Ecclesia Sanctae Crucis in Jerusalem. Constantinus legem dedit, ut mors in cruce poena prohiberetur. Signum Crucis erit in caelo, cum Dominus ad iudicandum veniet.

On the Lord's Side

(Continued from page 452)

some provinces of providing refresher courses, workshops, and special congresses solely for lay teachers. St. Joseph's College, Emmitsburg, Maryland, annually invites 200 actual or prospective lay teachers of religion to attend a six-day course of intensive instruction free of charge. The college has set a precedent that bids fair to establish a pattern for future progress of religious instruction through lay teachers. The students at the summer workshop meet in an atmosphere that stimulates lively exchange of ideas, experiences, and techniques. Experienced priests, nuns, and lay teachers impart to them a knowledge of the latest methods of instruction for public school children and acquaint them thoroughly with the available teaching materials, texts, and audio-visual aids. The teaching candidates learn that a religion lesson does not consist solely of questions and answers memorized by the children; that the use of improved pedagogical methods, with advanced planning and integrated teaching aids, gives a magnetism to the classes that makes instruction easy. They learn to hold the attention of the children, and each pupil becomes an apostle to bring in the reluctant and the heedless. Wherever possible, it is always best to hold religion classes in a schoolroom or in some place where at least the atmosphere of a schoolroom can be supplied. This makes for good order and the effective use of teaching aids. Many zealous teachers volunteer as fishers to gather in the children of the community or the parish as members of their classes, but it relieves

a strain on the teachers if other lay people, unable to teach, offer to assist as fishers. Many a heedless child and many a child of heedless parents need only a word of encouragement from some representative member of the parish.

The teacher training institute stirs the zeal of prospective lay teachers and puts order and system into the great work of Christian instruction. Suggestions and materials for the preparation and conduct of these institutes may be obtained from the National Center of the Confraternity, 1312 Massachusetts Avenue, N.W., Washington 5, D. C.

"If any man be on the Lord's side, let him join with me," is the historical call of Moses. Today these words become God's call for devoted and intelligent lay men and women to enroll in the highest form of Catholic Action—the teaching of the religion of Jesus Christ to His little ones. These lay workers in the vineyard of Christ can do much to wipe out the evil to which Pope Pius X called attention in one of his eloquent pronouncements on catechetical instruction: "Of all the evils that beset this age, the chief is the incredible ignorance of all things that pertain to religion. . . . How many there are, alas, not only among the young but among adults and those advanced in years, who know nothing of the chief mysteries of Faith; who on hearing the name of Christ can only ask, 'Who is He . . . that I may believe in Him?'"

COLERIDGE: POLITICAL PHILOSOPHER

By REVEREND JOHN G. DICKSON, S.M., M.A.

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WHEN Samuel Taylor Coleridge said that the voice of the people is not always the voice of God but sometimes the voice of the devil, he was not trying to show any ill feelings toward the common people but was rather setting down a very fundamental principle in his whole system of political philosophy.¹ Above all, he stood for the re-evaluation of the individual. His own theory of "ideas" was sufficient to disprove anyone who would mark him down as an inactive conservative. In his political scheme, the ordinary man was considered a living, real person, not an abstract idea. In STC's mind, the popular talk about man's pure reason and equality was so much nonsense because he held that reason in perfection man possessed potentially, but no one man or crowd of men possessed that potentiality, actualized. It is to be found so only in the Infinite Reason.² Men are equal in God's sight, of course, but only in the Church is this equality preserved on earth.³

In the field of politics and sociology, equality is something quite different. It will come only when man rebuilds the present State along the lines of the ideal State. And that rebuilding must come from man's rebirth to a life of virtue in which there will be a balance between right and duty in human living.

MAN A MEMBER OF SOCIETY

Moreover, in Coleridge's mind, man is considered immediately as a member of society in which he takes on

¹Samuel Taylor Coleridge, *Complete Works* (Professor Sheed, Editor, New York: Harper and Brothers, 1864), *Constitution of the Church and State*, v. 6, p. 50.

²*Op. cit.*, *The Friend*, v. 2, p. 179.

³R. J. White, *The Political Thought of Samuel Taylor Coleridge* (London: Jonathan Cape, 1938), p. 15.

a new character and new responsibilities and becomes entirely different from the isolated individual. Man now becomes an important factor in the whole society and with other factors is so balanced as to form a moral unit, an organic whole.⁴ Never in his writing does Coleridge place the supposition that society is a factor in itself, a thing apart, and that therefore the individual must accede to its demands without reservation. Rather, he shows that the individual as a moral person should take precedence over all but similar claims in others. The foundations of the Christian community are God's word, God's providence, God's law and His grace. They are the firm ground upon which is built the common good of the people.⁵ The individual enjoys that welfare and insures its perpetuation by his adherence to the truths in which it finds support.

Looking around him in the troubled time of his age, Coleridge was alarmed by the very evident development of the material over the spiritual. Materialism was rampant. Science and industry came to the fore with rapid strides while the center of gravity in the country, religion and morality, seemed to be almost entirely disregarded.⁶ Disaster must follow such a condition unless a force for good could be found which would rapidly draw men to higher views. Spiritual reform, in other words, stands as prerequisite to any solution of the current social difficulties because these difficulties can be really solved only on the moral plane. This means that education is essential. Why so? Coleridge answers in his fundamental theory of ideas.

When the author of the *Constitution of Church and State* set forth his theory of the forces of permanence and progression within the real State, he named the Church as the educative and cultural leaven which was, by performing its job as perpetuator of civilization, to

⁴John J. Muirhead, *Coleridge as a Philosopher* (New York: Macmillan Company, 1930), p. 194.

⁵*Op. cit.*, *Lay Sermon of 1817*, v. 6, p. 153.

⁶*Op. cit.*, *Constitution of the Church and State*, v. 6, p. 67.

keep harmony between the fundamental powers in the State. Such harmony between the landed powers and the commercial and industrial powers naturally could not be thought of without social justice. As a result, the common people would be assured, though on a small scale surely, their just benefits as members of society. Their moral education would help them to build these benefits into a rather pleasant existence.

HE HELD OUT FOR MORAL STANDARD

Comparing the State as he found it with this theory, Coleridge denounced outright the presumption and hardheartedness of political economists and warned against the top-heaviness in parliament of the landed interests with its oppressive game laws, corn laws, import duties. His blood boiled when he saw the "tillers of the land being paid by poor rates and the remainder of the population being mechanized into machines for the manufacturing of new rich men."⁷ His remedy called for a central government (State) wise and strong enough to preserve the human resources of the nation and a national church powerful enough to restore a high moral standard to a commercialized people slipping away because of their own shortsightedness. The mechanistic philosophy of Locke and Hartley placed a great deal of emphasis on science and material progress to the detriment of virtue. Coleridge hoped to reap the harvest of this material advancement and at the same time keep up the moral standard by substituting charity for greed, brotherhood for selfish individualism. In the *Lay Sermon of 1817* his message is very clearly written:

If we are a Christian nation, we must learn to act nationally as well as *individually*, as Christians. Our manufacturers must consent to regulations; our gentry must concern themselves in the education as well as the instruction of their natural clients and dependents, must regard their estates as secured indeed from all human interference by every principle of law and policy, but, yet, as offices of trust, with duties to be performed, in the sight of God and their country. Let us become a better people and the reform of all the public grievances, which we use as pegs whereon to hang our errors and defects, will follow of itself.⁸

But what of this education? What is its character? and in what sense is everyone to be subject to it? Coleridge had written in *Essays on His Own Times* that the annals of the French Revolution have recorded in letters of blood that the knowledge of the few cannot counteract the ignorance of the many.⁹ In the same

Essays he tells us that the cauterizing influence of education can change the fierceness of an ignorant man into virtuous energy.¹⁰ Without doubt he wishes national religious education, not the mere teaching of reading and writing and the absorbing of knowledge for its own sake but the training of the faculties and the forming of habits that awaken and shape the moral character. Such religious education is also to be extended to all; the national church would owe it to man as man and as a unit in the real State that must come as close as possible to the ideal State.

It never entered the mind of Coleridge to impart worldly wisdom to each and every individual. In the first place, he subscribed to Machiavelli's threefold distinction in human brain capacities: those who understood by themselves; those who understand if shown by others; and those who neither understand by themselves nor with the help of others.¹¹ At another time he wrote that it is impossible to make all, or many, philosophers or even men of science and systematic knowledge. But it is duty and wisdom to aim at making as many as possible soberly and steadily religious.¹²

HE PLACES BLAME FOR MISERY OF THE MASSES

The Napoleonic wars were followed by industrial inflation and bad harvests. At this time Coleridge rose to the occasion with his *Lay Sermon* addressed to the higher and middle classes, to whom he pictures vividly a typical factory town and the miseries of its inhabitants. Such conditions he blamed in the first place on the aristocrats for yielding selfishly to the trading spirit and enclosing the commons, and then on the manufacturers for encouraging the workers to multiply like rabbits while business was on the rise and for not assuming any responsibility for their care in commercial distress. Coleridge attempted to show authority that lack of prosperity and health in any part of the population was a loss to the entire nation.

Coleridge bitterly called the government to order for its attempt to meet this depression with a prohibitive duty on corn. That, he maintained, was surely not the cure for the many ills of the agricultural element in the country. He added that it was a move in the wrong direction since what England needed was its own supply of corn, without which it could hardly merit the name of independent State since war could cut off an outside supply and prove her downfall.¹³ In Coleridge's mind, international trade was really a complement to the full existence and development of the State, but that

⁷*Ibid.*, p. 64.

⁸*Op. cit.*, v. 6, p. 225.

⁹Samuel Taylor Coleridge, *Essays on His Own Times*, ed. by his Daughter (London: Wm. Pickering Company, 1850), v. 1, p. 7.

¹⁰*Ibid.*, p. 14.

¹¹*Op. cit.*, *Statesman's Manual*, v. 1, p. 427.

¹²*Op. cit.*, *Constitution of Church and State*, v. 6, p. 66.

¹³Samuel Taylor Coleridge, *Table Talk* (London: J. Murray and Company, 1836), p. 288.

trade had no proper range beyond luxuries and conveniences. Individual interests distorted this picture of commerce because the ideal State was never thought of by money-men. They could gain more by specialized, large scale production and trade. Let the State handle the consequent problems. Coleridge pointed this out as the real evil.

Coleridge's belief in the sanctity of the individual and his right in a civilized community to certain minimum standards of civilized existence led him to be exceedingly practical in his dealings with the factory reform. In 1818 he penned two tracts urging the passage of Sir Robert Peel's Cotton Factory Children Reform Bill. The howlings of his opponents that this was interfering with free labor, that the bill could not take away such evils but that reform should come from the owners, were in direct opposition to Coleridge's knowledge of human nature and society. In true Coleridgean fashion he exposed the error of his opponents. His attack on the so-called "free labor" is especially interesting.

If the laborer were free, the employer would purchase, and the laborer sell what the former had no right to buy and the latter had no right to dispose of: namely, the laborer's health, life and well-being.¹⁴

PROPERTY RIGHTS NOT UNRESTRICTED

On the question of property, Coleridge believed that the State had at times the duty of interfering, and even limited its unrestricted rights. He "was insistent on the need of reviving the idea of *trust* in landed property. During the Middle Ages, the possession of property without duties correspondent thereto was a mark of non-membership in the community."¹⁵

Coleridge marked the property tax as a partial interpretation of *duty*. As a result we find that in his writing regarding property, he trod softly on the *rights* of property in order to bring out the social *duties* of the property owner. Against those who complained about taxation he argued that perhaps the *timeliness* of

a tax increase or the *mode of raising* a tax would be subject matter for debate but scarcely ever the *amount* of the tax. After all taxation is but a small part of the tremendous stream of commerce and the government is nothing more than a huge business working through the companies existing within it.¹⁶ Coleridge went all out in favor of a well-graduated property tax, and to his opponents who claimed it diminished the accumulation of capital, he taunted, "One of the chief sources of bad economy in the country is the enormous aggregation of capitals."¹⁷ Besides, what are taxes but a means of circulation, which a nation must have if it is to flourish. The tax brings a redistribution of money. National wealth is wholesome only when so diffused.

His opposition to the Reform Bill of 1832 is of special interest because of the bill's important bearing on nineteenth century England. In opposing it, however, he does not think that he is stemming the flow of individual rights back to their legal owners. He opposes the bill itself because it is not the time for it. The English are not ready to bear the duties that their voting rights would entail. Moreover, since the enfranchisement is only partial, the result undoubtedly will be a favored class surrounded by a discontented one.¹⁸ If it is to go through at all, Coleridge would extend it, in order to be logical, to include all, i.e., to universal suffrage.¹⁹

In summary, Coleridge's answer to the whole question of reform turned around education. From his theories of "ideas" it was clear that the forces of permanence and progress were to constitute the real State; that the dispossessed class was participating therein in a limited manner; that the "clerisy" was the all-pervading cultural leaven meant to insure the balance and smooth running of the other elements of the State. Through reformed national education, he envisioned what was then the real State moving closer and closer to identification with the ideal, its prototype. And as that identification approached realization, man would be becoming reinstated in primordial happiness. Such is the weight of Coleridge's political philosophy in the light of the reevaluation of man.

¹⁵*Op. cit.*, *Constitution of Church and State*, v. 6, p. 50.

¹⁶*Op. cit.*, *The Friend*, v. 2, p. 209.

¹⁷*Op. cit.*, *Letters*, v. 2, p. 757.

¹⁸R. J. White, *op. cit.*, p. 230.

¹⁹*Table Talk*, p. 150.

¹⁴Lucy Watson, *Coleridge at Highgate* (New York: Longmans, Green and Company, 1925), Appendix 2.

LEADERSHIP IN AN ALPHABET

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FEW WILL DISPUTE the point that the most powerful influence in man's life is not the radio, the press, or the motion picture, but man himself. Not Marxism, nor Hinduism, Buddhism, nor Fascism, not Catholicism itself, is the motivating force which urges people on to achieve greatness, but the man behind the *ism*. Now, man's influence is evidenced by what he says, by what he does, and most especially by what he is. But because we are stressing the factor of English in a man's life, let us first turn to what man says through the medium of language.

WORDS HAVE POWER FOR LAUGHTER OR SADNESS

Language has as its primary purpose a means of communication among social beings. Almost every idea a man's mind can conceive, every deed to which his will may aspire, can be confined to, or barbed by words. The English language, as every other language, is made up of a combination of characters and these characters have the power to make people laugh or to make them cry.

We have been taught since early childhood that God, all-knowing and fully aware of the weaknesses and titanic strengths of His creation, called *man*, sent His only begotten Son—the Word—down on earth to teach men how to live, "God's way with man was to take man's way," which is just God's way of showing that the greatest influence on man is man.

To go back to the English language, or rather, to confine ourselves to the elements making up that language, let us consider the two forms a word may take. On the one hand, we have the spoken; on the other, the written word. When speech is confined, made concrete, caught up and made stable, and fixed, and visible, we have the written word. Until the time of the radio the spoken word could influence only a relatively small group. Contrariwise, since man first strove to express his thoughts through the written word, it has been a powerful implement for good or for evil, in the molding of men and of nations.

Normally, man's mind loves truth, his will is attracted to goodness, and his aesthetic perceptions reach out toward the beautiful. What makes the written word—let us say the book—great, forever and universally great, is that something in it which is forever and universally true. Why do we want to warn Aeneas as he draws in to the shores of Carthage: "Aeneas, beware"? Is it not because today, as yesterday, and ten thousand years ago, "Dux femina facti"?

Why is it we despised the brother of the prodigal son whose name we have never known, despised him in our youth and then as the years pass, as wisdom and age and understanding grow, our scorn is tempered with a humbleness which is the handmaid of self-knowledge when we sometimes catch a reflection of the older brother in the mirror of our own souls? He had had everything; he was always under the shelter of his father's home, and yet in spite of this close proximity with greatness he had never caught so much as a shadow of his father's magnanimity. The story is as old as the first man and as new as an infant born an hour ago; it is universally great.

UNIVERSALITY MAKES BOOK GREAT

To be universally great, a book must be universally true. It must bear the characteristics of every man, not only the emotions and passions of his heart and the achievement of his head and hand, but the mighty aspirations of his soul. Insofar as books have not the quality of universality—insofar as they are not true to life—they will not live. Because Shakespeare created characters who loved, hated, raged, or whined and simpered through the pages of his works Ben Johnson could say of him:

"Thou art a monument without a tomb
And art alive still while thy book doth live
And we have wits to read and praise and give."

And later in the same poem:

"He was not of an age but for all time."

In every great book we have an element of beauty. Now beauty is elusive. It is a reflection in a person or in an object of God who is all-beautiful, and it can be caught only momentarily by the artist.

Have we ever asked ourselves why we are captivated by a poem or a piece of beautiful prose, by a painting or a symphony? Why does an artist strive to capture the beauty of a person, of a scene, or of a musical composition? Is it man's attempt to seize what is passing and give it something of permanence, something of the everlastingness of God? Or does man think of this at all?

That appreciation of the beautiful can be cultivated is an indisputable fact, but this appreciation needs an external guide. Does the task rest on us? If youth were trained to *pause* and to admire the beauty with which it is surrounded—beauty of nature, of art, of color, of sound—it would be lured to a higher and more noble beauty, a beauty of conduct and of spiritual aspiration.

Over and above the gifts of knowledge, desire, love, will, and speech, with which God has endowed man, He has given him the power of intelligent "makingness" through the use of his intellect and of his hands. This "makingness" always carries with it a characteristic element of joy which is perhaps a reflection of the happiness God experienced when He had finished making this world of His and of ours.

Man can make a road, a piece of furniture, a mouse trap, a salad, or a sonnet, and with each one of these he may be well pleased. He may look back on his childhood and recall with a similar thrill the joy which he experienced upon the completion of a mud castle or of a fine home-run. In those early school days, he may remember a game which called for planned shuffling of letters, a game called "Words." He may remember the first time he made a word. Letters of an alphabet, words, then sentences, paragraphs and perhaps chapters, and behold an essay, a composition, or even a book! He had become a man!

TEACHERS SHARE IN MOLDING CHILD

We, of course, must always make from something, whereas God made from nothing. To teachers is given a share in the making of a child. That is the act of "makingness" which most resembles the divine "makingness" of God. Now, the making of a road or of a fence or of a sonnet must end, but the making of a child really never ends. That is the main reason our task is such a tremendous one. And it is in the process of this "makingness," which is another way of saying this "moldingness," that the teacher plays such an important rôle.

God has made us by our very nature dependent on

one another, dependent in the physical, as well as in the spiritual order. The divine will always comes to us through the human. It is a priest who summons God down upon our altars each morning during the Holy Sacrifice of the Mass, just as it is God's minister who pronounces "Te absolvo," as we kneel for absolution. Our dependence is not less evidenced in the material order, but we seldom think of that! Wendell Willkie was not the first to write a book entitled *One World*. St. Paul had expounded the same theme almost two thousand years before.

Because of our interdependence we can readily see that no great man ever reached greatness by himself. Each one has needed example, help, encouragement in the pursuit of his ideal. "People," someone has said, "take the right road when you beckon them along it—not when you point it out." We have had to exercise this particular virtue or that particular vice until it has become a part of us. Pilate did not become a compromiser on the Thursday before the first Good Friday. Abraham Lincoln did not learn the beauty of humility while he sat over a desk in the White House, nor did Ghandi begin to evidence the austerity of self-sacrifice the week before he died. Habits are not made in a day; they are the result of a series of repeated acts in the process of "moldingness." One learns to read by reading and to write by writing, and there seems to be no less painful method for acquiring skill in learning.

EACH CHILD A POTENTIAL LEADER

Just as each child is a potential parent, he is also a potential leader, even though the circle of his immediate influence is rather limited. He, himself, can be powerfully influenced by what he reads as well as by those with whom he brushes elbows. He must be introduced to outstanding characters before he can "catch" any of their greatness. He meets such characters in really great books where words are transformed into people, where they come to life and inspire him. Beauty, loveliness, keenness of intellect, strength of will, inspire us throughout our lives. They challenge us to grow and youth is in love with challenge, no matter what its form. Why does your football team go through the heroics of football training? Probably, because of a challenge. Why did St. John de Brébeuf write to the young Jesuits of France and describe in his letters the horrors the Iroquois were inflicting on him hourly, with their degradation and utterly uncivilized manner of life? He said that his purpose in writing was "... that you may see how God needs you here." He was holding out a challenge, an invitation to souls steeped in generosity. "It is hard," he said, "so come." And they came—joyfully. "Glad service is the best gift of love," Archbishop

Goodier once said. Youth loves challenge and seldom does it count the cost. Is challenge, perhaps, one answer to the motivating force so much needed in our English classes today?

During the last war we read much about the "Seeing Eye" dogs. Let us encourage our children to cultivate a seeing eye. The blind cannot lead the blind, nor can the apathetic inspire the listless. Why did not we, rather than the followers of Karl Marx, sound the call, "Workers of the world, unite"? Had we done so, the world situation would have been a very different one today. If the communists can fire their youth with a spirit such as theirs, why can't we? It rests with us to teach our children responsibility, since, for the most part, the home of today is doing little toward that end. That responsibility may be evidenced in almost every phase of an English assignment. If we fail to inculcate this habit of responsibility, we fail in much. It is not what we mean to do, it's what we do!

Perhaps, we have asked ourselves a dozen times, "What can we do to develop leadership through the English class?" Or we have asked ourselves this question: "Has the child *become something*; as distinct from having done or learned *some things*?" Has the work of each day (insignificant though that work may have seemed) gradually helped to mold the student to a particular form? As a result of the self-discipline involved in this formation, is the child more exact in expression and phraseology? Is he gradually learning to develop ideas in respect to their relative importance? Does he use more discriminating words and phrases in his writing and show an appreciation for the truly worthwhile in his reading? Has he acquired a permanent interest in reading as a leisure-time activity? "Appreciation is a thing of slow growth." We must tell ourselves this again and again. Just as faith is a religion of little things, so efficiency in the English class is a business of little things.

CHILD NEEDS IDEAL OF MANHOOD

Hundreds of years ago Aristotle in his book on *Ethics* held as an axiomatic principle that one who wants to become a man must have before him an ideal of manhood to guide his efforts. The pagan philosopher conceived happiness to be a human life stamped with human excellence achieved by deliberate human endeavor. This was for him the *Summum Bonum*. One cannot become a man haphazardly. The supernatural must be built upon the natural. How often we have heard that! The educator must plan his campaign step by step, as he labors to inspire his students with enthusiasm towards all that makes for efficiency in scholastic achievement as well as for true nobility.

Great as is the force of right ideas and high ideals, right action does not necessarily follow. Yet, "admiration that does not lead to imitation is a sterile thing." We can say this in a thousand different ways, but impress it upon the child we must. Knowledge is idle and can be a positive bane unless it is made an instrument of right *being* as well as of professional efficiency. Often we, as teachers, upon completing a great book or upon hearing a fine story, say, "How good! What a fine idea! An excellent piece of work!" Unless we do something about it, our reading and our listening and our passing judgment are absolutely useless!

"In being schooled to admire in human actions what is worthy of admiration, the character is smoothly and without harsh constraint forged to moral goodness." The child cannot love the true, the good, and the beautiful unless he has been schooled to recognize and evaluate them. If he is attracted to them he will turn away from the ugly and the base. He will think in terms of the true, the good, and the beautiful, and his thoughts will be reflected in his actions.

Art today has debased freedom by casting away all restraint and, as a result, we have drama, music, painting, literature, in their most vulgar forms. If man refuses to adhere to the tenets which true art demands, he debases himself by that refusal; he casts refinement to the winds. All art is first born in the mind, and false art shows a diseased and corrupted intellect.

It is impossible for our children not to be influenced by the paganism that surrounds them. Someone has aptly said, "The world is not a 'prison house' but a kind of spiritual kindergarten where millions of bewildered infants are trying to spell God with the wrong blocks." Never before has evil been so flagrantly painted as good, and good as evil. Christian reticence, modesty of speech, demeanor, and dress—where have these gone? In their place we see worldliness, the fine art of self-indulgence, not the fine art of self-restraint. Manhood, not scholarship (although a combination is the goal toward which all of us are striving), is the first aim of education; and education that does not tend to that end is wasted time and empty effort. English, next to the religion class, has a major responsibility toward the achievement of that goal.

ALL NEED ENCOURAGEMENT

For those of us who have seen little in the way of results in our years of teaching, there is a measure of consolation in the thought that possibly because of the constant and daily exercise of patience in the classroom, the child may have caught something much more valuable than the past tense of "lie" or "lay," proving once again that "To be, or not to be—that is the question";

but not in the sense that Hamlet uses the word "to be." This time, not the pupil but the teacher must answer.

We need encouragement, so do our children; we need inspiration, so do they; we need to become more "positive minded." In English composition, for example, instead of over-emphasizing deficiencies in the students' work, let us encourage latent possibilities. In this way we shall make a definite contribution to the development of those habits of independent thinking which are essential to real leadership.

Let us go forward with humility and confidence. Let

us build on the mistakes of yesterday, confident that to each of us has been given a trust, that of giving a particular glory to God that no one else can. To us is given the task of molding other Christs, of training our children to grow in natural and in supernatural refinement, as like to Our Lord and His Blessed Mother as we can make them. Our field is the English class, our implements all the tools of pedagogy used by Christian schools and scholars through the years. To these we must add enthusiasm, a sense of humor, a sympathetic understanding, and infinite patience. Let us, too, thank God for our task.

"National Federation of Catholic College Students"

(Continued from page 453)

5. To act as a center for information and as a medium of exchange on student affairs and other matters of interest to students;
6. To assist in the development of democratically elected student councils or their equivalents in Catholic institutions of higher learning in the United States.

ORGANIZATION

The actual government of the NFCCS is vested in the national congress (the legislative body), the national council (the administrative board), and the national officers (the president, three vice-presidents and the treasurer). The strength of the Federation, however, is felt to lie in the regional councils. A regional council "shall consist of representatives of colleges affiliated nationally and located within the geographic area determined by the national council." Each chartered regional council is represented in the national council by two delegates. The national chaplain, appointed by the episcopal chairman of the youth department, National Catholic Welfare Conference, "shall have the right of veto in all questions concerning religion, morals and discipline." There is one full-time executive secretary who is a non-student. The national advisory board, whose membership is determined by the episcopal moderator, "acts in a consultative capacity both to the Federation and the college authorities and assures the Federation of competent and expert advice in the field of social action."

The work of the NFCCS is carried on through commissions, national, regional, and local. These commissions, intercollegiate in character, are formed for "study and action in relation to religious, cultural, social, political, and economic problems treated in the light of Catholic teaching and from the viewpoint of student life." At the time of the fifth national congress held in Philadelphia, April 22-25, 1948, there were twelve national

commissions: Catholic Action study, Confraternity of Christian Doctrine, forensic activities, inter-American action, international relations, interracial justice, liturgy, Mariology, rural life, student government, mission, and press.

During the national congress an evaluation of commissions is given by the second vice-president. If it is felt that a commission is handled adequately by the college which holds it, it is continued. If it is shown that a national chairmanship has been inoperative, the commission is rotated to a new college or suspended or disbanded. At the time of the 1948 Congress the forensic commission was rotated and the rural life commission was suspended.

A system of periodic reports was established, both from national commission chairmen and regional officers, to enable the second vice-president to gauge the effectiveness of each national commission's program on a national, regional, and campus level.

Implementing the work of the officers is *The Forum*, the official publication of the NFCCS. In its monthly newssheet it serves to highlight the work of the commissions and to coordinate regional activities.

While faculty moderator meetings are not included in the agenda of the national congresses, impromptu gatherings were called at the recent ones. During the Philadelphia Congress, two items were of paramount interest, faculty-student relationships and the endorsement of the constitution of the National Students Association. The former was given new impetus because of the heated discussion which had taken place the previous day at the commission meeting on student government. Discussion of the latter, however, absorbed the entire meeting since it was imminent in that quarter. These meetings will, no doubt, become yearly affairs.

This brief review shows how the NFCCS has grown, what its present program is, and the likelihood that it will continue in its work of worthwhile activities. As expressed in its six basic aims, it now furnishes Catholic college students of the United States with unity, coordination, responsibility, representation, and stimulation.

Re-Appraising the *COLLEGE RELIGION PROGRAM*

By BROTHER BASIL, F.S.C.

De La Salle Normal School, Lafayette, Louisiana

GUIDING PRINCIPLES TO DETERMINE CONTENT OF A VITAL COURSE

THERE IS a growing complaint among both high school and college instructors of religion about the inadequacy of textbooks. This is as it should be.

If we glance over the contents and methods of religious teaching used in the Gospels, the Epistles, particularly of St. Paul, and that used by the outstanding catechists of the patristic age, by St. Peter Canisius, by St. Robert Bellarmine, by the missionaries that converted the American Indians, etc., we cannot but admire how they adapted their content and methods to the needs and circumstances of time and persons. To instruct their illiterate neophytes, they appealed to stained glass windows, to painting, to sculpture, to folk-drama, and to the liturgy. They adapted their instruction to the psychology, tradition, history, and the mental and moral needs of their audience.

It is a healthy sign of intellectual vigor, that teachers of religion loudly complain that no textbook satisfies their needs and ideals, because no writer of manuals, no matter how deep his science, can prepare a text fit to satisfy the specific needs of several milieux.

THE DUAL NATURE OF THE CHURCH

To understand thoroughly why textbooks in religion cannot be fully adequate let us consider the dual nature of the Church.

The Transcendental Nature of the Church. The Catholic Church is the spouse and body of Christ, she is Christ in His fullness; "She is the Son of God Himself," writes Mochler, "everlastingly manifesting Himself among men in a human form, perpetually renovated, eternally young—the permanent Incarnation of the Son

of God." Thus, we find in the Church two aspects closely interwoven: as in Christ the divinity and humanity are to be closely distinguished, though both are bound in unity, so, is undivided entireness perpetuated in the Church. The Church, His permanent manifestation, is at once divine and human, she is the union of both. In her first aspect the Church is absolutely transcendental to all human societies. She is divine in her origin, her means, her end. From her nature she transcends all societies. The unity which binds the faithful to God and with each other, in Christ and the Holy Spirit, is an "ontological" unity.

Thus, envisaged in its substantial reality, the Church is definitive and perfect. As the immortal prolongation of the Savior in time, she conserves the essentials of His Resurrection. The sacred deposit of revelation which tradition transmits from century to century remains absolutely intact and immutable in her. She is a rock and a norm which escape changes.

The Contingent Aspect of the Church. This sublime reality should not, however, make us forget another one: the Church exists also in time. She is a visible, hierarchical society in which the Pope and the bishops exercise the authority indispensable for the orthodoxy of the Faith as well as for the discipline of the faithful. Because she is the body of Christ, His Incarnation in the history and geography of the world, the Church is contingent; she is of a given time and place. She was born in Palestine, but could have begun in China as well. Again, because she is a body, the Church does not remain stationary. She develops, changes, and grows. She is *catholic*; thus, her geographical and ethnological aspect is emphasized. She is commissioned to penetrate to the heart of countries, and to the sociological diversities of our planet. She has become incarnate in time as well as in space. She has traversed and adapted herself to all the successive civilizations of history. The successive incarnations do not break the continuity of the Church. They are only divers moments in her human becoming. This becoming is not solely nor principally qualitative, it is an "organic" development, a fulfilment. Civilizations,

in succeeding one another, no more exhaust the Church, than individuals by increasing in numbers exhaust the species.

The Church is the fullness of Christ, and as such she wishes to be even greater and more perfect; she grows through the ages with humanity in all the concrete diversity of its individuals, its ideas, and its forms of culture. The Church is not only Catholic in fact, but also in intention. Her end is the parousia—the eschatological triumph of Christ. Incarnate like Christ, the Church is passible like Him. She knows in turn persecution and triumph. The study of historical theology, of the Canon Law, of the evolution of the liturgy bring out forcibly the vital and everlasting adaptability of the Church to historical, geographic, and economic changes.

Assuming that the catechist is competent and zealous, that he knows the needs and ability of his class, that he possesses an adequate theological library, the only solution to his problem is to prepare a list of the topics that will fit the intellectual and moral needs of his students, enlighten them on the modern religious problems, and develop thoroughly their Christian personalities.

PARTIAL LIST OF RELIGIOUS THEMES AND ACTIVITIES FOR COLLEGE STUDENTS

It would be both rash and unscientific to attempt the preparation of a syllabus of religion without having an experimental knowledge of the persons for whom the course is intended. Only a general program can be attempted; it could be divided into three sections: (a) doctrine; (b) activities; (c) practical exercises.

A. Doctrine. Among the many items that may be included under this heading, let us mention:

1. Fundamental ethics—the natural law.
2. The ethics of one's profession.
3. The principles of Catholic morals.
4. The fundamental Catholic dogmas.
5. The sources of Catholic doctrine: Holy Scripture, tradition (a survey of patristics).
6. The growth of the Mystical Body of Christ (dynamic Church history).
7. The prayer of the Mystical Body of Christ (practical liturgy).
8. The life of the Mystical Body communicated through the sacraments.
9. Marriage and the family.
10. The unity of all the members of the Mystical Body (against race prejudice).
11. Defense and justification of the Mystical Body.
12. Study and refutation of modern errors.
13. Organization of the Mystical Body of Christ.
 - (a) Roman and diocesan.
 - (b) Religious orders.

14. The Perfecting of the Mystical Body of Christ (notes of the lives of the Saints—on mystical theology).
15. Mariology.

B. Activities. High school and college students should be made cognizant of the principal modern organizations, whether international, national, or local which have been organized particularly for the laity, that they may participate actually in them. Let us mention a few of them:

1. Catholic Action.
2. The Students' Mission Crusade.
3. The St. Vincent de Paul Society.
4. Pax Romana.
5. The Third Orders.
6. The Holy Name Society.
7. The apostolate of the press, of the rostrum, of the radio.
8. The Catholic Evidence Guild.
9. The Catholic labor movement.
10. The Catholic coöperative movement.
11. The Catholic civic defense organization.
12. The work of the home and foreign missions.
13. The Christophers.

C. Practical Exercises. That students may continue their interest in religion after graduation, it is important that they be trained to research in religious matters. Thus, they will realize that the course in religion is most opportune and fully alive. But no intense activities can be accomplished unless the college library be well stocked with appropriate modern books and pamphlets. This short essay does not permit us to present a list of the many important texts which every library must contain.

Among the many activities that may be fostered, let us mention a few:

1. Read and report on a biography which illustrates a point of doctrine or a practice under study.
2. Liturgical application—find a collect, an introit, a hymn, etc., that refers to a particular topic.
3. Follow a point of doctrine as taught in Holy Scripture, patristics, the liturgy, etc.
4. Read and report on a pertinent chapter of the Gospel, the Epistles, the *Imitation of Christ*, etc.
5. Read and report on a pertinent article of the Catholic Encyclopedia, etc.
6. Conduct a research to determine the local applicability of some doctrine, some practice, etc.
7. Report on a visit to a place of Catholic interest.
8. Report on some Catholic organization.
9. Invite an expert to speak on a Catholic topic.
10. Refute some errors expressed in the press, the radio, some chance conversation.
11. Conduct a debate on a topic of Catholic interest.
12. Prepare a round table discussion, a radio broadcast on a topic of Catholic interest.
13. Provide a film, or illustrations of Catholic interest.

I DIDN'T LIKE POETRY

(Continued)

By SISTER FRANCIS DE SALES, S.S.J.

Nazareth Convent, Rochester 10, New York

POETRY EMBRACES A GREAT VARIETY OF SUBJECT MATTER

THE WIDE variety of subject matter in any anthology is a revelation of the fact that the poet's subject matter is the expression of countless little experiences that make up the life of each one of us. The poet apprehends life's experiences and recreates with new artistry. It cannot be said that the poet analyzes life, rather that he gives us a new outlook. His vision stimulates as well as harmonizes. He offers us a richer life of the mind and spirit as well as of the senses. The teacher who could encourage a child to read and enjoy poetry would be doing a good for that child which would be hard to calculate.

It is the pity of modern society that we have so few children who are childlike. Children seem to have lost that spirit of wonder which makes the world an interesting and exciting place to live in. Our children are bored and in many cases tired before they have barely started to live. If a child could be aroused to see the world through the eyes of the poet, might not some of that ennui be dispelled? Surely the minds that are tired and overstrained by the excitement of too frequent and unrestrained exposure to the distorted stimuli of modern movies and comic-books might find an antidote in the music, the quiet humor, the enthusiasms of poetry.

If a child of as large a growth as I should have found as great a pleasure as I did in reading the parts of two anthologies entitled, respectively, "Fairies and Phantoms" and "Have You Ever Seen a Fairy," surely these children of smaller growth should delight in them also. It seems to be the fashion for the children of these times to be skeptical. They "know all the answers." Their attitude is accurately expressed by the remark of one little five-year-old when told to leave a lunch for Santa—"Sez you! Who do you think you're kidding?"

As I read over the poems in the anthologies, particularly the two sections listed above, I could not help contrasting the fresh childlike quality of their thoughts and expressions with the tired sophisticated thoughts and expressions of so many of our pupils.

Particularly charming I found the poems of Hilda Conkling, many of them written in her childhood. Here are the expressions of a child who found the world and living lovely, a child who even when alone would never be lonely or bored because her thoughts and observations always made satisfying companions.

To the child, the land of make-believe can be a fascinating place. A child's imagination must be exercised just as his memory. The child must be provided with a rich experience to stimulate his imagination. He can find it in the works of those poets who have written especially for children: Rose Fyleman, William Allingham, Walter De La Mare, Oliver Herford, Rachel Field. The child who has outgrown the nursery rhyme stage may easily be guided into love and appreciation of poems filled with music, pictures, and fantasy.

The quaint pictures, the lively rhythm, and the quick movement of such a poem as "The Fairies" by William Allingham would be a joy to any child. I can imagine children in the primary grades being delighted with such lively bits of fancy as Rose Fyleman's "The Fairies," of John Kendrick Bangs' "The Little Elf." There are fairy tales told in the language of poetry for older folks, too. William Butler Yeats' "The Stolen Child" with its reiterated "For the world's more full of weeping than you can understand," is definitely for older folks. I found myself rereading that poem several times. It has a strange haunting sadness.

To and fro we leap
And chase the frothy bubbles,
While the world is full of troubles
And is anxious in its sleep.

CHILDREN ARE INTERESTED IN THE LITTLE THINGS ABOUT THEM

Although included in a child's anthology, it seems to me to be adult literature comparable to those works of prose stories, which, although they were written originally for adults, have become children's literature because they contain elements which children demand in

their reading. I refer to such stories as *Gulliver's Travels*, *Robinson Crusoe*, and *Uncle Tom's Cabin*. Although the actual thought of the author is obscure for the child reader, it seems to me that if, enjoying the cadenced measures and pictures, he reads such poems, he receives an impression which he will recall later.

Very young people are interested in other people and in the things that make up their little world—mother and father, brothers and sisters, the mailman, the butcher, the grocer, birds and beasts and flowers, toys and food—in short, everything they see, hear, touch, taste, and smell. Once again I was amazed when I saw how expertly the children's poets have realized this love in little children for the little things about them.

There is a friendliness about Christopher Morley's "Song For A Little House" that is appealing. I like his "Smells," senior and junior. Walter De La Mare's "Tired Tim," Dorothy Richardson's "Buns for Tea," Hilda Conkling's "Dandelion";—these and many others seem to me should have an appeal for children. They should awaken in them an awareness of their surroundings. It is a pity to let a child go through life looking but never seeing beyond the physical aspects of the object beheld.

The poet looks at a bun and sees waving fields of grain, sunlight and rain, tall ships carrying spices from distant lands. The ordinary individual sees the bun; its main interest being its taste, whether fresh or stale, well flavored or flat. The poet looks at the dandelion and sees gold, a little soldier, courage, and countless other things. The ordinary individual sees a weed, a threat to the perfection of his lawn! The more I read, the duller I found my former outlook to be.

I once knew a little old Irish lady who said that those whom the fairies have touched have the "gift." They can see beyond the veil of the ordinary and see the world of the spirit. I think the fairies gave the "gift" to the poets. Perhaps if in turn enough of their works touch earth-bound individuals, they too, can be taught to see beyond the mere physical aspects.

So many are afraid to be left alone with their thoughts. Especially with children is this trait noticeable. Unless they are talking, laughing, moving, cheering—and this in unison with fellow beings—they are likely to become uneasy and restless. I have always advocated reading to store the mind with an abundance of material to be called forth at leisure for consideration. It has become increasingly apparent to me that a goodly supply of poetry stored in the mind to be recollected in moments of leisure—as for example, at bus stops, etc.—would be

invaluable. I am reminded of a good person I know who, with the greatest ease, can tell forth a quotation to fit an occasion.

The realization of God is one of the fundamental needs for the attainment of a really interior healthy spiritual life. Helpful also is the concrete perception of God's attribute of Beauty in His creation. It seems to me that many poets have an almost mystic perception of spiritual realities. Many of the truths which a child apprehends but fails to experience in himself, may be made more real by his encounter with them in poetry. Such poems as "I See His Blood Upon a Rose," "The First Autumn," "Hands of a Priest" would seem to me to be an invaluable aid in teaching children to think or should I say meditate. The poet condenses so much into so little; he does not sacrifice the thought to words.

POETRY READING HAS MANY VALUES

I can see many other values the study of poetry might have. To read the poet's crystallization of his own emotional experiences of joy or sorrow, pain or laughter, is certainly to find some outlet, some relief for our own.

In the reading of poetry there is also the opportunity afforded of increasing one's vocabulary and improving one's mode of expression. The poet's language is never dull or stereotyped. The poet has the happy faculty of gathering together all the images that float unborn in the human mind and heart, and making them live in words. They have the power of striking at the very essence of things, at the heart of every mood and emotion, stripping them of all unnecessary trappings, leaving them clear to our vision. It is a wonderful gift, this genius for being able to strike at the heart of things and put them in language that sings.

The intricacies of form and metre of measure and cadence are still somewhat of a mystery to me. I think I have progressed to the point where I can distinguish real poetry from jingle and meaningless verse. I can see the danger of minutely dissecting poem after poem with a class and then memorizing it. To read a poem is an experience, too much analyzation of which tends to destroy the good. If a child in grade school could be taught to appreciate poetry, to recognize some of its broader divisions, to find joy in measured rhythm, in vivid imagery, and sharpness of vision—that indeed is enough.

GEOGRAPHY HELPS

In the Teaching of Scripture

By REV. KEVIN FOX, A.A., M.A.

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HISTORY is a subject we find it difficult to dispense with in the teaching of Christian doctrine. We cannot speak of the captivities without at least a glimpse at the cultures of Assyria and Babylon. It is still more difficult to put the gospel story in its proper setting if we neglect to explain the Roman occupation of Palestine, and what it meant to the Jews. Every day the children, in reciting the Creed, pronounce the name of Pontius Pilate. And the Herods—father, sons, and grandson—create a problem which is a stumbling block for more than a few pupils. But then Herod was not a Roman nor a Jew, but an Idumean. And where is Idumea or Edom? Yes *where* is an important question too, in Bible study, as well as *when* and *who*. To understand the course of historical events it is often necessary to trace their governing geographical conditions. A knowledge of the characteristic physical and climatic features of the Holy Land will reveal interesting issues of the Bible story. Geography can also serve a useful purpose, and form a framework, second in importance only to history, of the Scripture class.

A ROUGH AND READY MAP WILL SERVE

Palestine is an easy country to sketch. With a few lines on the blackboard we have an outline map, which will be sufficient for the purpose intended—the Mediterranean sea on one side, and the Jordan on the other, widening out into the Sea of Galilee and terminating in the Dead Sea. Of course such a map must necessarily be rough and ready, there is no time for elaborate detail. Yet how helpful even a hastily drawn sketch-map can be, when it enables the children to realize distances covered by our Blessed Lord—when it clarifies the situation of Samaria with regard to Judea and Galilee. How useful too, for enlightening the pupils on the situa-

tion of Tyre and Sidon, or on that of the towns and villages through which Jesus passed as “he went about doing good.” If the map serves no other purpose than that of provoking curiosity, which will lead to a more thorough investigation of the holy places in an atlas, the time spent on it will not have been wasted.

Again, to draw a profile section of the Holy Land is the work of a moment, showing the low-lying coastal plain, the hill-country, the plateau broken by the Plain of Esdrelon, and the rift valley of the Jordan. Down the rugged, rocky slopes of that brigand-infested valley went the man in the parable of the Good Samaritan. Our Lord employed the exact expression when He said “he went down from Jerusalem to Jericho,” for was not the traveller leaving the hill-country, over two thousand feet above sea level, to descend to the most low-lying town in the world, more than a thousand feet below the Mediterranean? Lot, too, knew what he was doing when, after the quarrel of his herdsmen with those of Abraham, it came to a choice between west and east. Then “Lot, lifting up his eyes, saw all the country about the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrha, as the paradise of the Lord, and like Egypt as one comes to Segor. And Lot chose to himself the country about the Jordan. . . . Abram dwelt in the land of Chanaan” (Gen. 13, 10-12).

PHYSICAL GEOGRAPHY OF PALESTINE

Physical geography is an interesting side-line which may be very helpful in describing the setting of the gospel story. Nazareth, in its scooped-out hollow in the hills, was a “hole” socially speaking because it was such geographically. “Can anything good come from Nazareth” (Jn. 1, 46). Palestine, notwithstanding the small extent of the country, is bewildering in the variety of

its physical and climatic features. Between Dan and Beersheba, the ancient outposts of the Holy Land, which as the crow flies lie only 150 miles apart, are five roughly parallel zones, each possessing marked characteristics of contour, climate, flora and fauna, running from north to south. These zones comprise the fertile alluvial maritime plain, the detached hilly region reaching up by narrow defiles to the central limestone plateau, the torrid rift of El Ghôr, and the cliff-like country around the Jordan and Dead Sea depression.

All the peculiarities, which accompany such rock formations in Mediterranean lands, are mentioned in the Bible. The New Testament makes constant allusion to the streams which dry up in summer, and disappear underground forming caves which make well-known hiding places; wells, too, with their siphonic action so linked up with the miracles of Our Lord, for there the sick came to await the visit of the Angel. The building materials used for the flat-roofed houses and the "whited-sepulchres" to which Jesus compared the Pharisees, were taken from local quarries long ago, as they are to-day, for Palestine is largely made up of cretaceous rocks.

The pastoral occupations of the people, amongst whom the Master lived and preached, were orientated by the nature of the soil. In this connection, and in studying the vegetation generally, climate plays an important part. The type of climate prevalent in the Holy Land is indeed one of interesting peculiarities—supporting the olive and the vine on the hill-slopes, and wheat in the plains. Now, allusions to all these features are constantly cropping up in the Bible story. How, for instance, did the disciples know that Our Lord was justified in presuming that the fig-tree was barren? Because the leaves were already on the tree—and the fig-tree always bears its fruit before the leaves. Such details repay study when we may be confronted with a more inquisitive pupil whose intelligent question has been provoked by thoughtful reading.

FOLLOWING ST. PAUL WITH AN ATLAS

The winds which are mentioned in the New Testament are another feature of Mediterranean lands. The squalls which swept down from the hills are well known to boatmen of inland seas. These winds can be very treacherous, and it is not astonishing to hear the cry, "Lord save us, we perish," from hardened fishermen like Peter and others of the Apostles. The land and sea breezes—the Etesian winds of the Greeks—were well known to St. Paul, and proved useful to him, when embarking or putting into port, on more than one occasion. There was, of course, also the tempestuous "Euroaquilo" mentioned in Acts, 27, 14. But the Acts of the Apostles is a narrative which is almost impossible to read intelligently without the help of an atlas. The towns, the islands, the countries visited by St. Paul are scientifically set out for us by St. Luke. Charts of the journeys of the Apostle usually accompany a good text-book, but they need to be sketched in, one by one, to avoid confusion. The senior children will enjoy composing their own charts, but they like to know the modern names of the places evangelized by the great missionary. A good Scripture atlas¹ is published which gives all the relevant information without being unwieldy.

Of course, there is the danger, in all this, of turning the Christian doctrine lesson into a geography class. This will be avoided by a discreet use of maps, charts, pictures, and slides, presented at the right moment, as an illustration or a guide. To avoid all mention of geographical detail in explaining the Bible narrative would be to cast aside an easy means of arousing interest, which the Sacred writers themselves were loath to disdain.

¹George Philip, ed., *Philip's Handy Scripture Atlas*, 50 pp. (George Philip and Sons, London).





Book Reviews

Adventures with Numbers. By Osborn, Riefeling, Bartoo and Stinson (Webster Publishing Co., St. Louis).

Adventures with Numbers is an arithmetic series designed by the authors to create and develop an understanding and interest in numbers from the child's first week in school through his last year in the grammar grades. The series comprises three number-readiness books for the first two or three years and a text for each of the succeeding years.

Objections of teachers of early grades to putting an arithmetic book into the hands of children of those grades should be overruled by the three-book readiness set-up of this series. It is granted from the start, that no book takes the place of the teacher's instruction but it can be a close supplement to it. "Count 5," the first book in the readiness group has been designed to supplement the work of the teacher in the "picture" stage of number learning. Having passed through the "concrete object" stage during which there is instruction dealing with familiar, concrete objects that may be seen, touched and counted, the number learning process leads into the "picture" stage. "Count 5" has many points in its favor for use during this period. To begin with, the book itself, of oblong workbook style, is attractive and easy enough to be followed by the child with a minimum of guidance from the teacher. The vocabulary is in pictures of simple, familiar objects: box, ball, duck, cat and dog. Special provision is made for the writing of numbers one to five and number situations, developed by means of pictures and repeated in pictures for practice, use only these five numbers. The printed word is

associated with the pictures and the key words of the child's activity—"color," "draw," "trace," "write," and "how many," are shown in picture form.

Stories the Numbers Tell is the second book of the readiness series. It is an activity book intended for the first grade, in which the pupil may read, write, draw, color and count. In this book, too, precaution has been taken that there is no conflict between a vocabulary difficulty and a difficulty in the development of number concept. The basic vocabulary is primer and words beyond that level are put in a special note for the teacher at the bottom of the page or pictured on the page where they first appear. This book is divided into five units, centered around a little girl and her everyday life. Through her experiences, the child's understanding of number is gradually extended through the reading and writing of numbers one to ten, with their addition and subtraction facts. As the title suggests, the "story" is the medium through which understanding of number is emphasized and the basic facts are taught through pictures rather than through formal drill.

Number Magic, the third book in the arithmetic readiness group of this series is intended for use in the second grade. Accordingly its pages provide experiences to extend the child's knowledge of number concepts and to help bridge the gap between the concrete and the abstract. The seven units, besides reviewing number facts already learned, give practice in recognizing numbers to twenty, in reading and writing to one hundred, in counting by twos, fives and tens and in composing the twenties and thirties. This book adds many words to the arithmetic vo-

cabulary through the concepts of measurement, telling time, Roman numbers and comparisons. By the time the child works his way through "Number Magic" guided by his teacher, he should be capable of reading the number stories (problems) at the end of the book and solving them.

In the organization of the remaining six books of the "Adventure with Numbers" arithmetic series, a rather unique plan has been followed. Each book has a motif taken from the pupil's world and therefore of intense interest to him. The titles of the six books suggest the themes used:—*Busy Beavers, Range Riders, Straight Shooters, Airplane Aces, Home Run Hitters and Cage Champions*. It is the authors' purpose that young learners assume the role of busy beavers or range riders as they gain experience with numbers. Then in an advanced grade, they gain further skill and understanding "on a rifle range," or "piloting a plane." The work of the upper grades is motivated by a make-believe ball game in which each child plays an important part.

Each book has approximately three hundred pages and is divided into twelve units, each containing presentation of new material, practice in computation and helps in problem solving. Pages of races, drills and problems provide motivation for and application of processes learned. The last unit of the book reviews the year's work in problem solving.

Individual differences seems to have been a major concern of the authors of these series as indeed it is the concern of every teacher. Consideration has been given to the readiness of the child for each phase of the work along the line, through

the six years. A program preparing the pupil for each new step is skillfully woven into the set-up. Directions are addressed to pupils. The teacher is provided with a plan and material to guide each pupil along at his own rate. Rationalizing, checking, and guides to logical reasoning are highlighted in red print. The illustrations throughout the books are very attractive but just as useful as a motivating force.

Adventures with Numbers is a safe investment for a teacher of any grade from the kindergarten up, or for any principal contemplating the adoption of a series of arithmetics in her school. Both teachers and pupils will have at their command purposeful activity with numbers that should have the desired carry-over from the classroom to life outside.

SISTER M. EDMUND, R.S.M.

From God to God (An Outline of Life). By Stephen J. Brown, S.J. (Bruce Publishing Co., Milwaukee, 1950; pages 315, price \$3).

One finds in this work many short lessons, each complete in itself, and the whole arranged to span our existence

from the beginning of life to the final reward. As each section deals with a different phase of spiritual life, it is possible to read selected chapters and yet not lose the continuity of thought of the entire outline.

The style of presentation is simple and intended to express accuracy in thought rather than to convey an impression of literary value. A book of this type is recommended for short readings in preference to continuous reading of the entire volume. The simplicity of thought is noteworthy and makes for clearness and interest.

The reader will find the book a handy source of religious reference and spiritual enjoyment. For a few moments or an entire period of spiritual reading Father Brown has given us ideal practical material.

DANIEL L. FITZGERALD

Catholic Authors, Contemporary Biographical Sketches, 1930-1947. Edited by Matthew Hoehn, O.S.B., B.L.S. (St. Mary's Abbey, Newark, N. J.; pages 812; price \$10).

Too modestly Father Matthew Hoehn, O.S.B., tells the readers of *Catholic Authors* in his Preface that

as editor of this 812-page volume he "had in mind particularly librarians who are happy to have biographical material on hand to satisfy the needs of their varied clientele," and that he would be pleased "if the volume proves useful to teachers, students and such other readers as may wish to be informed about the person behind each of the books they read."

For all these and many more this book will have deep interest for many reasons. It gives brief biographies of 620 Catholic authors, carefully chosen from a list of more than sixteen hundred by librarians, editors and literary critics. Included with those still living are authors who have died since 1930. They form a galaxy as catholic as Holy Mother Church herself: cardinals, bishops, priests, Religious, missionaries, converts, among whom is at least one former Moslem, poets, novelists, scientists, journalists, teachers, educators, musicians, dramatists, soldiers, diplomats, lawyers, judges, physicians, artists, philosophers, business men, and radio writers and broadcasters.

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Textbook Catalogue on Request

to invite oneself to any one of several reactions. It may be as simple as wondering how a busy parish priest found time to write. It may be to marvel at the courage of Cardinal Faulhaber, unimprisoned, live representative of the hierarchy and clergy who wrote and preached the truth against fascist and communistic tyranny in Europe. It may be to wonder at the industry of a humble but distinguished scholar like Father John A. McHugh, O.P., who died last month and published, with his co-worker, Father Charles J. Callan, O.P., some thirty volumes on liturgy, the Scriptures, and homiletic and theological subjects.

It may also be to note the continuous flow of grace that brings distinguished authors and others into the ancient Church from Protestantism, Judaism, agnosticism, even atheism, to lend their talents to the Faith as well as to their secular interests. And this notation may make one wonder how much the example and the teaching of men like Dr. Herbert E. Cory at the University of Washington, added to that of born Catholic teachers like Professor Jere-

miah Ford of Harvard, contributed to the spread of God's kingdom on earth in non-Catholic schools.

All this and much more are to be found in the simple, unadorned yet fascinating biographies contained in *Catholic Authors* which present little more than the facts. Father Matthew tells us in his Preface that he desired to obtain dependable information. To attain that desirable end, more than five thousand letters went to many people, while each completed sketch was seen by nearly everyone whose biography is included. His work began in January, 1939, and continued for over eight years. Librarians, teachers, students, editors and others will be grateful for the book. But few will realize how many hours and how much labor, effort, even drudgery were the price of this pearl as a reference book. It deserves a place in public as well as Catholic libraries and in many private ones for the information, hardly obtainable elsewhere, and for the enjoyable flights of imagination it adds to its utility.

A. A. KLINKO

Our Review Table

True Stories for First Communicants. By a Sister of Notre Dame. An older book made available again in a new impression (B. Herder Book Co., 1949; pages 81; price \$1.25).

Communism: A Catholic Survey. By Raymond J. Wilson, Jr. A source book with discussion club outlines, which presents the principles taught by the founders of modern communism, and the counter-program of the Catholic Church in the field of social action. (Catholic Students' Mission Crusade, Cincinnati 26, Ohio, 1949; pages 121; price \$1).

Psychiatry and Asceticism. By Felix D. Duffey, C.S.C. (B. Herder Book Co., 1950; pages 132; price \$2).

Heaven's Above. Stories by Sister Mary Mercy, R.S.M., illustrations by Don Lawler. Reprinting of stories that first appeared in the *Cantian* (Catechetical Guild Educational Society, St. Paul, Minn., 1949; pages 64; price \$1.50).

The Answer to Communism; On Atheistic Communism, encyclical letter of Pope Pius XI, with Outline and Index. By Francis Joseph Brown (Outline Press, Inc., Chicago 12, 1949; pages vii, 71; price 50 cents).

REVIVAL OF PAGANISM

By GUSTAVE COMBES

Translated by AUGUSTINE STOCK, O.S.B.

\$4.50

THIS SURVEY OF RECENT TRENDS, especially those fostered by government, toward the de-christianization of our civilization, focuses attention in particular on Russia, Germany, and France. The book, not mere rhetorical lamentation, presents a factual array of movements directed to the eventual elimination of God from human consideration.

The factors in this development are clearly delineated. For us Americans the most instructive and alarming symptom is the progressive absorption by the state of the total control of education. By en-

forcing a Godless education, these sinister influences will succeed in educating an entire generation, and thus future generations, in atheism. The result, national paganism, will crown the diabolical efforts of the enemies of God.

The Revival of Paganism should disturb our complacency, arouse us to a militant defense of our religious rights in the realm of education, and make us realize that we have at stake nothing less than the survival of our Christian civilization.

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Appetizer, Summarizer, Not Substitute for Study

By SISTER M. VIOLA, O.S.U.

Ho'y Spirit School, 3115 Lexington Road, Louisville, Kentucky

"**W**HAT a dull world," says the young student referring to the schoolroom hours from nine till three.

Yes, his ears are attuned to and his mind is saturated with all the superlatives in the new Webster. It is that "great big delicious . . . those"

Every waking hour is spent in listening to and looking at absorbing and breathtaking modern techniques which must echo and re-echo through each immature brain as ten o'clock carries him away from the television set and seven o'clock finds him already semi-consciously listening to the "wake-up with snap-up" programs.

The point in question is, "Shall we compete?" "Or is there an alternative?" Does not psychology, old and new, agree that our human nature is affected by our environment? The child of today is necessarily a product of the age and if his interest is to be aroused and maintained, it will have to be through media which are attractive to him today. We must understand, be fully aware of what is entering into all of his thinking processes and more than that we must benefit by the *how* of its entering.

TEACHER'S INGENUITY IS TAXED

Shall we designate the attitude of this age's student as "indifferent" or shall we call it "lethargy?" The common opinion is that there is some deficiency or block to learning to overcome which taxes the ingenuity of the cleverest teacher. Be that as it may, we cannot honestly lay the blame on lack of interest, for our children today are interested, vitally so, but in what? The answer is: In that which makes the most effective appeal for their interest.

Logically, then, the alive teacher must locate, originate, or invent some way to reconcile or sublimate interests.

Always she must remember to be subtle in her plans to allure the truant into learning for it is doubtful whether there ever comes a time in the average boy's life when he bulges with interest to "learn" anything that is not "masked" to suit his fancy. Thus, the plan of campaign is to inject suavely the various elements of learning in the most attractive and least painful manner, as far as this is consistent with the requirements of sound philosophy concerning mental discipline.

A boon to us at this time is the highly favorable audio-visual program of materials which is so easy of access. A successful program of this kind is an appropriate solution to our problem. A colored sound film or even a black and white silent one is the sort of thing to which the modern child is still alert. In providing the student thus with learning experiences which are meaningful and which are planned carefully, so as to be perfectly integrated into the curriculum, we are challenging that tendency to inquisitiveness which is basic in learning.

Let us fail in our endeavor, we must reiterate here that though our starting point is a desire to create interest—and that is essential—we do not stop there. Definitely and decidedly are we opposed to that prevalent heresy which makes interest not only the bait, but also the way and the goal. We are firm in our conviction that there is no substitute for good, solid thinking. We cannot support the theory that the pupil is to be entertained or amused through a successful school day. In our philosophy of visual education we cannot over-emphasize the necessity for careful and deep thinking. We are only advocating a sound pedagogical principle when we insist that the first step in the process of learning is a "desire to learn." Whether or not the subject matter is interesting to us, whether or not we want the student to learn, if he has no desire to learn, he will remain adamant. On the other hand, once the stimulus to desire learning has produced fruit, you have the key requirement, the driving motive, the word with the magic formula for learning.

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Our pupils, products of our time, present unique problems. They are the victims of the disease of "passivity." Why read, when I can be dramatized to? Why sing when I can be sung to? Why play, when I can enjoy the sport vicariously in the grandstand or by television? It is impossible that the youth escape being steeped in this enervating type of living. It was this condition foreseen by Chesterton which made him exclaim: "I saw that massive symbol of the modern mind: a door with no house to it; the gigantic gate of nowhere . . ." This modern mind must be attacked with its own weapons—weapons which will penetrate and sear the difficult wall of resistance to concentrated thought. Visual education will lead the learner through familiar paths of passive reception to the more difficult ways of independent thought and study.

The childish statement, "I hope I get Sr. X next year; she has films in her room," may appear insignificant, but it does indicate a spark of that all-important requisite—interest, which will pave the way to desire.

Obviously, visual education is the most potent stimulus of our day, and more than that, it is a challenge many times used as an appetizer, frequently as a summarization, always as a means of conveying information and inspiration, but never as a substitute for the classic traditional form of real study.

IS SUCH A PROGRAM POSSIBLE?

The ways of utilizing classroom films are as varied as individuals. It would seem from current publications that opportunities for teacher-training along these lines are amply provided, but we feel that a very satisfactory and workable program can be achieved even where no provision for formal instruction is possible. In fact, we like to think that a program built up from the zero point is probably the best one for you.

Once you are convinced that such procedure is psychologically and pedagogically sound, it is comparatively easy to make your dream come true. Enthusiasm is contagious and before long things begin to happen. The whole faculty has caught "fire"; the march is on. We are now trying to sell the idea, not the equipment, so let us pass over these "minor" details of projectors, screens, shades, and wall plugs. Let us watch the ordinary school with a 500 student population build its program.

Without the aid of a diocesan library or even one teacher equipped with a formal course in visual education, we begin. Backed by the determination that the cause is a worthy one, we read, we listen, we plan. Publications on the subject are plentiful; salesmen are ever-ready to explain and demonstrate, and the possibilities to become familiar with the best materials on the market are endless. While this research is going on, each teacher must keep the curriculum in hand, being careful to note at each step what films are available and



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where, for each topic or unit. Only in this way can a workable program be established as each film is useful frequently only at one precise psychological moment.

Using our own experience as a basis, we venture to outline the progress in visual education which may be achieved in any school. The task appears mammoth, but by attacking it gradually the seemingly insurmountable task becomes a routine part of weekly planning. The first year comparatively few films will be purchased. These few can be supplemented by membership in a co-op club, by films selected for approval use, and by films procured from the free public library. In this way many types of materials are previewed, tested, and evaluated. This information is a valuable guide when you proceed to the actual purchase of a particular film. We might mention here that this planning and building of a new feature in a school serves a secondary, but by no means minor, rôle; it has a tendency to unify the faculty as nothing else will, because of the common interest and pride which spontaneously knits the many members into one.

After three years of fascinating and satisfying endeavors, we take inventory and find that we can boast of a surprisingly large library of film strips. We find a basic film program established in our own school which is functionally valuable because it is "custom built," integrated slowly and carefully so as to tie in perfectly with our own curriculum. No film has gained admittance into our selection until we had ascertained its usefulness in a specific area where it would provide a meaningful

learning experience. Whether as an appetizer, the middle course, or the nuts, every film must be a teaching aid—an aid to surer thinking.

Unless conditions are favorable, there is a great temptation to by-pass the splendid opportunity of using a suitable film—and no film library, regardless of the care it took to establish it is worth a cent if it is not functionally attractive.

SOUND FILMS

A program of 16mm sound films can also be advantageous if carefully planned. Being limited as to time elements, perplexed as to when and where the heavy 16mm projector could be used, we fell upon the following plan which is completely satisfactory. The grades from kindergarten to the eighth are divided into three groups, each group being assigned a week and a day for a thirty to forty-five minute program. The primary grades are assigned a fairy tale, health story, nature story, or the like; the middle group enjoys a junior classic, health, or travel picture; the junior-high classes benefit by an appropriate selection in keeping with subject matter, or useful character development choice. This plan not only adds a great amount of information which could be obtained in no better way, but also provides the necessary change in the monotony of school life.

A New Series of Sermons for a Novena to Our Lady of Fatima

IN PRAISE OF OUR LADY

By MARTIN DEMPSEY

When Father Dempsey was asked to preach a Novena in honor of Our Lady of Fatima at the Church of the Good Shepherd, Beverly Hills, California, he found it necessary to do considerable research to assemble the material for his sermons. Nothing was available in Novena form.

Realizing that this assignment carried with it a great challenge, he took special pains to prepare his sermons for the Novena with great care and thoroughness. He read many books and consulted numerous sources to secure factual material.

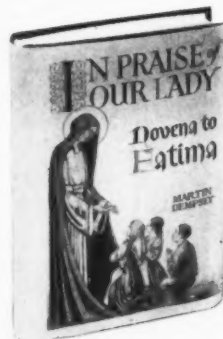
He had the great satisfaction of seeing his Novena exceptionally well attended. In fact, his Novena was so well received that he was urged by brother priests to publish the sermons he used to make them available to other priests for guidance in assembling material for Novenas of their own.

This unique work, the first of its kind ever published, presents a series of sermons on devotions to the Blessed Lady, based on the story, the graces, the hopes, and the promises of the Apparitions at Fatima. He has also included in this timely book a selected series of sermons he has preached in England and America on the great feasts of the Mother of God.

To give his sermons power and authenticity, he has skilfully built those for the Novena to Our Lady of Fatima around interesting facts, customs, and history of Portugal. He explains clearly and simply why the Blessed Lady chose the little town of Fatima as the locale for her Apparitions and the spiritual significance of her messages to the world.

Father Dempsey brings to his listeners a new vista, a new outlook on life. He preaches to them a world of simple children who knew of sufferings, of hardship and sorrow, of promise and sweetness.

While the book will prove particularly helpful to the busy priest preparing sermons for a Novena, it will also provide a source of fresh ideas for those who may have encountered difficulty in lending variety to their sermons on the Blessed Mother. Religious and Seminary students will find in the book much valuable material for study and meditation. Send for your copy today.



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Audio Visual News

Film on Pius XII

The Story of the Pope is said to be the first picture that tells the story of the present pontiff, Pope Pius XII, covering his life in detail, from childhood until today.

Among the many scenes in this 16mm film are interior views of the Vatican, the days during the election of a new Pope, the Vatican guard, and the early childhood and rise of Eugene Pacelli, from priest to bishop and cardinal and finally to the most holy and honored position in the Church—as Pope Pius XII, shepherd of 340 million souls. An introduction is by Francis Cardinal Spellman, and narration by the Rt. Rev. Msgr. Fulton J. Sheen. It is available from Cornell Films, New York 19. (S12)

Three New BIS Films

Encyclopaedia Britannica Films begins a new service with the release of three British Information Service films: *The History of Writing*, *The Story of Printing* and *Steps of the Ballet*.

The Story of Printing reviews the thousands of years of men's efforts which led to modern letterpress printing. Opening

scenes show an early Babylonian seal being impressed on clay, early Chinese and Japanese prints being made, and central Europe during the early Renaissance where print scenes were still confined to pictures and everything, including pressing, was still done by hand.

The time-consuming process of carving whole explanatory texts from wood is demonstrated just before the film moves to Gutenberg's workshop where he and his force are secretly at work on the manufacture of movable metal type and a method of pressing prints adapted from the winepress. From this point, the basis of modern printing, simple diagram shows the spread of printing throughout Europe, with attention given to the variety of type styles which developed and the improvement in paper, both factors in the origin of newspapers.

In *The History of Writing*, also made for the British Ministry of Education as part of a visual unit for use in schools, the invention of writing is outlined. Two prehistoric sign writings which antedated the alphabet are shown, followed by examples of early Mesopotamian, Chinese and Egyptian writings to demonstrate that the picture, with later modifications, was

the source from which all writing came. Animation shows how symbols for objects and ideas became sheer symbols for sound at the time the Hebrews and Phoenicians needed a commonly understood written means of communication. The next sequences depict the transfer of the alphabet idea to Greece and Rome, and the development of letter styles in France during the time of Charlemagne. Then scenes on manuscript writing in the Middle Age monasteries lead to the final sequence which introduces the printing press and movable type as it substituted printing for so much of the former writing.

Steps of the Ballet is enacted by the Sadler's Wells Ballet troupe. The film takes one backstage to learn about the complete creation of a ballet. The narration is by Robert Helpmann, a choreographer and dancer, who introduces the choreographer, the composer and the artists who conceive and perfect the ballet. As their work progresses, one senses fully the effort and artistry necessary before the curtain goes up on the first performance of the ballet with which the film closes.

All inquiries for purchase or rental of these titles should be directed to Encyclo-

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paedia Britannica* Films, Wilmette, Illinois. (S13)

Newspaper Story

The rôle the newspaper plays in our daily life and the complexities of its production are the subject of a new educational motion picture produced by Encyclopaedia Britannica Films, C. Scott Fletcher, president of the filming company, announced.

Newspaper Story, 16mm sound film, is designed particularly for middle grades and junior high school.

The film gives an intimate view of the daily activities on any medium sized daily paper in the United States, it is stated. The camera follows a reporter as he uncovers a story and carries the development of that story until it appears in the

completed paper on the street ready for sale. During the course of the action the viewer sees the editorial staff at work and traces the actual production of a paper through the mechanical departments which finally results in a printed page. (S14)

New Film Strips on Bible History and Social Studies

The following are new filmstrips announced for release by Young America Films:

Samson Series. A series of three black and white filmstrips for schools and religious groups, on the life and times of Samson, and composed of selected photographs made during the production of Cecil B. DeMille's new photoplay "Samson and Delilah." The series of filmstrips consists of *The Story of Samson and Delilah* (56 frames), *Palestine 3000 Years Ago* (46 frames), and *Samson: A Picture Sermon from the Old Testament*. The latter filmstrip is accompanied by a 12-page illustrated Manual. The price of the set is \$10.

Products and Industries—Set 2. The set has six titles on how we get our coffee, glass, plastics, paper, sugar, and our oil. Made for elementary and high school, each filmstrip averages 45 frames. The set is \$16.50.

Children of Early America—Set 3. Six filmstrips in full color art-work provide background for elementary and junior high history classes. The titles in this third set are: *Powhatan's Tomboy* (46 frames), *Plymouth Girl* (41 frames), *Steamboat 'Round the Bend* (40 frames), *Oregon Trail* (40 frames), *San Jacinto Corn* (49 frames), and *New Year's Gift from General Jackson* (46 frames). The set is \$30. (S15)

New YAF Catalogs

Copies of its new 1950 catalogs are being distributed to schools and interested individuals by Young America Films. There are two catalogs, one devoted to 16mm films and the other to filmstrips and 2x2 slides.

The *YAF Catalog of Teaching Films* is a 16-page, illustrated book, describing more than 100 16mm sound films, all designed primarily for classroom use. A feature is a Correlation Chart in the back, which provides an easy clue to the grade level and subject-matter for each film described in the catalog.

The *YAF Catalog of Filmstrips and 2x2 Slides* is an 8-page, illustrated book, describing more than 100 filmstrips. In this catalog is a Correlation Chart showing the grade level and subject-matter for each series of filmstrips and slides listed. Both catalogs are free on request. (S16)

Six Coronet Films

Camera crews from Coronet Films traveled throughout the eastern half of the United States and to the continent of Europe for three of its new productions. In the film, *Age of Discovery: Spanish and Portuguese Explorations*, many of the colorful towns and ancient seaports that figured so prominently in world history are dramatically presented. Then for *New England: Background of Literature and The President's Cabinet*, crews visited the northeastern seaboard and Washington D. C. to make an on-the-spot film record that will add interest and new study materials to classroom exercises.

Other productions released this month include *Parties Are Fun*, *Ways To Settle Disputes*, and *Let's Share With Others*—all contributions to guidance.

Age of Discovery: Spanish and Portuguese Explorations (one reel, sound, color or b/w). This is a story of adventure that takes students back more than 500 years. They see the seaports and sailing vessels, towns and towers, that figured in the exploring of routes to the Orient and then to the discovery of the New World. (Intermediate, junior, senior high, adult).

The President's Cabinet (one reel, sound, color or b/w). Relationship of the President's cabinet to everyday situations and to other functions of our government is shown. Duties of the cabinet and the executive departments are outlined and a review of the general development of the cabinet is presented (Junior, senior high, college, adult).

New England: Background of Literature (one reel, sound, color or b/w). Classes can explore Thoreau's pond, sit snugly at Whittier's hearth, and thrill to see the ensign flying from Old Ironsides as this film unfolds. Here is the New England of Bryant, Emerson, Longfellow, Whittier, Thoreau, Holmes and Alcott. Works of these authors will take on new meaning for students as they experience the New England materials out of which they are built (Junior, senior high, college, adult).

Ways To Settle Disputes (one reel, sound, color or b/w). There are simple ways to prevent and settle disagreements; compromise is one method that this very practical film suggests. Other ways are presented as a guide for students to follow while maintaining a coöperative attitude on the part of both parties (Primary, intermediate).

Parties Are Fun (one reel, sound, color or b/w). Among students of the lower grades, parties are often social trails. It shows that parties can be fun and it gives an understanding of the work involved in planning and preparing for a party. Its classroom value comes from its providing a basis for discussion and other language activities about parties (Primary, intermediate).

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Neighbors by Lois Fisher at \$1.75 a copy.
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Houghton Mifflin Co., 2 Park St., Boston, Mass.

Let's Share With Others (one reel, sound, color or b/w). Various examples of sharing are shown in this film to demonstrate to children that sharing is a desirable and essential discipline of democratic living. When to share, when not to share are illustrated and the new skills needed to gain the pleasures that come with sharing are emphasized (Primary).

Film users are invited to send for the new 1950 Coronet Films catalog listing more than 300 up-to-date sound motion pictures. (S17)

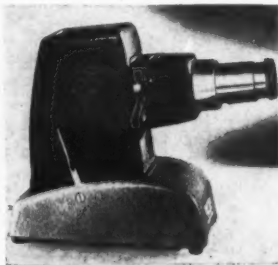
Two YAF Social Science Films

Glen Wakes Up (1 reel 16mm sound). A dramatic presentation on the importance of being a "good citizen" in the home, the school and the community. The film is designed to stimulate a desire to share responsibilities and privileges, and to build desirable attitudes toward human relationships. It is built around the story of Glen, a young boy who begins to feel that everyone has turned against him, of his strange visit one night by Mr. X; and how Glen discovers that life holds more pleasure and satisfaction when he shoulders his share of responsibilities (Elementary and junior high school). Purchase price \$40.

Home Management: Why Budget (1 reel 16mm sound). A continuation of the Home Management Series, this second film explains the importance of the family budget in relation to families of all sizes and income groups, and tells how to plan and manage the household budget (Secondary school, college and adult groups). Purchase price, \$40. (S18)

Slide Projector

A new, popular priced 2 in. x 2 in. color-slide projector is announced by American



Optical Company's Instrument Division, Buffalo, N. Y.

The instrument offers a number of features found on the company's higher priced Delineascope. Tests are said to indicate that the new projector places a high light output on the screen from the

150-watt lamp, yet remains cool enough for comfortable handling.

Features are a heat-absorbing filter, two-element aspheric condensing system, double lamp house, hard coated first surface reflector, 5 in. focus f/3.75 Americot objective and a silent Autofocus slide carrier. The A0 Performer 150 Delineascope is priced at \$42.90. (S19)

Electric Automatic Screen



Radiant Manufacturing Corporation of Chicago, Illinois, announces their entry into the electric screen field with an electrically operated unit in 16 sizes ranging from 6 x 8 feet to 20 x 20, known as the "Radiant Automatic."

Features claimed for it are light weight metal case in the "Standard Automatic" model, quiet reversible AC motor, aluminum screen roller and the long life

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washable, flame-proof, mildew-proof Vyna-flect Screen Fabric.

The screen can be suspended from the ceiling or mounted to walls. (S20)

New Lightweight 16mm Sound Projector

A new 1950 16mm sound motion picture projector has been announced in three models.

A single case "Devrylite" with built-in amplifier, built-in, detachable 6-inch Alnico V permanent magnet speaker and a preview screen, total weight only 31 pounds, retails for \$345. A dual case model is offered at \$384.50 and includes an 8-inch loudspeaker in separate case, instead of the built-in 6-inch loudspeaker. A combination model at \$394.50, includes both the built-in loudspeaker, and the 8-inch loudspeaker in separate case.

This projector shows both 16mm sound films and 16mm silent films on AC and DC, without the need of converters. In addition, two input jacks are provided in the amplifier to accept the connector plug of a microphone and the connector plug of a phonograph pick-up. These facilities permit the equipment to be used alone as a public-address system, or to add musical background or voice commentary to films.

Outstanding features claimed for this projector are the newly designed amplifier and soundhead. "Through the utilization of the newly developed lead sulfide photo-cell, the film's sound track is scanned directly, eliminating the use of mirrors or prisms and their resultant distortion factor. The new photo-cell is of the conductive type and is completely non-microphonic as compared to the conventional gas photo-cell. Greater signal strength is evident because the new photo-cell is able to utilize a much greater portion of the light output of the exciter lamp."

Mechanically and optically, this model offers "750-1000 watt illumination; top mounted reel arms to accommodate 2,000-foot reels; fast automatic rewinding; instant, positive tilting; coated lens; simplified mechanism for easy threading; and exhaust type cooling system that removes the hot air instead of recirculating it." The equipment is listed by Underwriters' Laboratories.

On the spot demonstrations are being arranged without obligation. Write De Vry Corporation, 1111 Armitage Avenue, Chicago 14, Ill. (S21)

All-Steel Slide Binders

Teachers who use standard size 2-inch by 2-inch or 2 $\frac{3}{4}$ -inch by 2 $\frac{3}{4}$ -inch slides have frequently found that the corners of the paper mounts fray and bend, the slides may warp, or the film is finger-printed with frequent use.

To protect such film slides, or to mount new ones, use may be made of a new

rigidly-constructed all-steel slide binder. Made in the two standard sizes, the new binder has round corners that provide for easy insertion into a viewer or projector, and cannot twist out of shape.

The slide binder can be assembled easily; the first step is to remove the film from between the two layers of cardboard which constitute the ready-mounts. This step is saved by those who take their own pictures, if they instruct their processor to return the developed film unmounted.

As an introductory move, Brumberger Co., Inc., 24 Thirty-fourth Street, Brooklyn 32, N. Y., will supply samples of the slide binder and descriptive literature on request. (S22)

News of School Supplies and Equipment

Twin-Motored Edger



An entirely new and wholly different Lincoln E-7 twin-motored edger has been announced by the Lincoln-Schlueter Floor Machinery Company of Chicago, Illinois.

A necessity for everyone doing floor re-surfacing work with the customary drum type sander which does not reach right up to baseboards, the new edger will finish the last $\frac{3}{4}$ -inch strip of flooring it is stated.

A few of its features are: twin motors, one operating the sanding disc and the other the dust pick-up fan, thus assuring vacuum action regardless of load on the sander; adjustable casters to cope with uneven floors; hand removable sanding discs, requiring no wrench; dustproof bag with zipper opening for easy emptying; perfect balance, for easy operation by either amateur or professional users; and a light to illuminate dark areas. (S24)

Royal Electric Typewriter

Designed to allow the secretary to switch from a manually operated typewriter without transition period, this gray, streamlined electric typewriter has a number of features said to be unique among electric typewriters.

Revised Photographic Booklet

A newly revised and up-to-date edition of the booklet, *Developing, Printing, and Enlarging*, has just been issued by the Eastman Kodak Company.

This booklet describes the basic methods with easy-to-follow, step-by-step instructions and illustrations. In addition there are sections covering the preparation of solutions, required equipment, developing charts, and a clinic with hints on attaining good quality in both negatives and prints.

It is punched for insertion in the Kodak photographic notebook, and is priced at 25 cents per copy. (S23)

The keyboard positions are identical with those of the company's standard and portable typewriters. Its electrically-controlled touch is adjustable to the individual's typing touch. Development of maximum typing rhythm is assured by its exclusive uniform key lever dip. Margins are set automatically by "Magic" margin.

The familiar extending carriage return lever is replaced on the electric typewriter by an automatic carriage return, electrically controlled by a carriage return key on each side of the keyboard.

Adjustment to the individual's typing touch is made by a control underneath the top of this new typewriter. This touch control knob can be turned to the right for a firm touch or to the left for a light touch. For a speedier transition, it is possible for the operator to adjust the electric to a touch similar to the one she uses on a manually-controlled typewriter.

The new Electric offers the convenience of having all controls in the same place as on manual typewriters. Typists feel as at home with the electric as with the manual typewriter.



Complete powering of the typewriter enables the secretary to tabulate, shift, back space, and underscore electrically. A quick downward touch operates all keyboard keys and controls except the shift key which is held down for making capitals. A repeat underscore feature eliminates constant tapping of the underscore

key while underscoring several words or lines. A touch of the shift lock, and depression of the underscore control, located above the keyboard at the right, produces repeat underscoring.

One of the chief advantages of the new model the company reports, is that it is an electric typewriter which is completely adaptable for instruction purposes. With its introduction, increased use of electric is foreseen in up-to-date schools because teaching of this electric closely follows teaching of manually operated typewriters. (\$25)

Contributors to This Issue

(Continued from page 450)

Indiana, where she has been studying for the past three summers in the school of sacred theology.

Rev. John G. Dickson, S.M., M.A.

Father Dickson will be remembered for his previous contributions to our columns. He was educated at the University of Dayton, and received his training in theology at St. Meinrad's Seminary. For the past fifteen years he has been teaching in various Marianist schools in Dayton, Philadelphia, Hamilton, Ohio, and Alameda, Cal. He has contributed to *The*

Apostle of Mary, The Exponent, and The Marianist Educator.

Mother Rose Mary, S.H.C.J.

Mother Rose Mary, at present superior of St. Leonard's Academy, Philadelphia, was assistant principal and then principal for eight and four years at Holy Child Academy, Portland, Oregon. She earned her B.A. (English and Latin) at Rosemont College, Rosemont, Pa., and her M.A. (Latin) at the University of Pennsylvania.

Brother Basil, F.S.C.

Brother Basil reappraises the college religion program in an article continuing the series on Catholic Action.

Sister Francis de Sales, S.S.J.

Sister Francis de Sales concludes her article begun in the April issue.

Rev. Kevin Fox, A.A., M.A.

Father Fox of The Becket School of Nottingham, England shows the help geography can be in the teaching of Scripture.

Sister M. Viola, O.S.U.

Sister M. Viola is principal and eighth

grade teacher at Holy Spirit School, Louisville, Ky. She received her B.A. degree from the Ursuline College, Louisville, and she has done graduate work at Catholic University of America and Marquette University, Milwaukee.

Book News

Blood Is the Harvest

Blood Is the Harvest is the latest comic book broadside against the evils of communism.

To be released on April 16 by the Catechetical Guild Educational Society, St. Paul, Minn., the booklet's primary purpose is to show the utter degradation a communist state imposes on its people by placing the state above every other consideration.

Blood Is the Harvest does not tell a pretty story, yet the story of Paul Morosov is one that needs telling. For, while Paul Morosov's short life and tragic death have made him a hero to the soviet government—a true child of the state—to us the Morosov story means something entirely different. Through it we see the utter depravity of any regime which would so twist the mind of a growing boy that he would betray



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Book News

(Continued from page 491)

his own parents and everything that the ordinary man holds naturally dear.

For the story behind the new comic we add the following compiled by *The Baltic Review* of Stockholm, Sweden.

Every country has its child-heroes and so has the Soviet Union. Some years ago Pionerskaia Pravda, the organ of the Young Pioneers of Leninism, a soviet counterpart of the Hitlerjugend, announced that the party and the government of the USSR had appropriated a large sum for the raising of a monument to the Pioneer Pavlik (Paul) Morosov. In 1948 this monument, set up in the "Children's Park" of Morosov, was at last unveiled with speeches from representatives of the central committee of the Communist party, the central committee of the League of Young Communists and the central committee of the Young Pioneers of Leninism.

Pavlik Morosov is a familiar figure to

every child in the USSR. His portrait hangs in every school and Pioneers' Club. The school of which he was a pupil, the kolhoz where his family worked, and two streets, in Sverdlovsk and Moscow respectively, have been named for him. On the first page of the Soviet primers is the legend: "Try to follow the example of Pavlik!"

Who was Pavlik Morosov?

Seventeen years ago the village of Gherasimovka as well as the whole of Russia, was being collectivized. Special commissions of trusted Bolsheviks requisitioned agricultural implements, horses, and cattle for the future kolkhoz and grain to be sent to Moscow. These commissions walked from house to house and conducted searches for hidden grain. They tore down stoves and ranges, knocked at the walls to see if they sounded hollow, tore up floors and dug around in gardens and yards. Every handful of grain was taken from the peasants, even if it was the last. "The struggle for bread (to the towns) is the struggle for Socialism," wrote the papers. Famine raged in the Ukraine and hundreds of thousands died from starvation, but the commissions who took the last reserves of the rural population never asked themselves what the peasants and their families were to eat on the very night of the requisition. They were termed "kulaks" and the regime had decided to liquidate them. While long trains with grain rolled towards Moscow, other and longer trains carried several million peasants to forced labour at Kolyma, Vorkuta, Ukhta, Pechora, etc., because they had not willingly resigned themselves to death by starvation.

In the village of Gherasimovka the thirteen-year-old Pioneer Pavlik Morosov guided the commission from cottage to cottage and pointed out where the inhabitants had hidden their meagre store of provisions. Last of all he took the commission to the cottage of his own father. A few days previously he had denounced his own parents as counter-revolutionaries and enemies of the people for helping the other peasants to resist the authorities, which Pavlik's father was in a position to do to some extent as he was chairman of the village council. The whole village was incensed at Pavlik's act. A few days later the boy disappeared and his corpse was found many weeks after in a hollow in the woods. Almost all the villagers were arrested and although there was no evidence as to who had killed Pavlik, the NKVD court sentenced Pavlik's father, his mother, his two uncles and all the people who lived in the same lane with the Morosovs to death by shooting.

To this perverse and unnatural child the Soviet authorities have now raised a monument. Daily they are teaching the children to be like him, to inform on their parents and "to be loyal to one father only—Stalin." Is it possible that children reared in such a spirit will ever be able to cooperate with our children? (B6)

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